

THE CONGREGATIONALIST

Boston Thursday 13 October 1898



REV. WILLARD SCOTT, D. D.

The new pastor of the Piedmont Church, Worcester, Massachusetts

PREACHING is the message of one who lives in our era and has kindred experiences to our own; of an expert who has lifted life to a new importance by his study of Christ, quickened it by a new yearning, and given us new power to attempt its realization. It is a message on the sacredness of living, the blasphemy of belittling or wasting life.

What the world asks of the Christian Church today is that it shall have a present day experience of Christ as the Saviour of the world, and publish it in such simple, sincere and direct ways as busy people can understand and be helped by. The world does not deny that Christianity is a great institution, with noble buildings, a numerous ministry and large statistical strength. It believes that its ministers are often brilliant, its services elaborate and its sanctuaries elegant. But these things are not of first importance to the public, or to God. The main question is, Do they meet the needs of the people and help them in the critical times of life?—FROM DR. SCOTT'S SERMON ON THE FOOLISHNESS OF PREACHING, PREACHED JULY 24, 1898, IN PIEDMONT CHURCH.

Sunday School Workers at Worcester

A superior program, large audiences and a spiritual atmosphere marked the anniversary of the Massachusetts S. S. Association at Worcester, Oct. 4-6. The Union Church and its pastor, Dr. J. E. Tuttle, were the hospitable hosts and behind them stood the remaining churches of the city. The addresses were eminently practical and came from specialists of long experience. The total number of pastors, superintendents, teachers, scholars and visitors who registered was 993.

The preparation hour was conducted by Rev. F. E. Clark, D. D. An interesting and instructive service was presented by the children in Plymouth Church. The development of the church was told and illustrated in striking models, from the forest temple sung by Bryant, to the Union Church. Rev. N. E. Wood, D. D., claimed The Word Accepted as fundamental to our progress as a nation and success as individuals. Dr. Willard Scott followed in a consideration of The Word Interpreted and emphasized the relation of a better life to better study.

Prof. B. C. Blodgett of Smith College spoke upon Music in the Sunday School. He noted an improvement in late years and the fact that we are in the midst of a movement for the further elevation of this side of Sunday school life. He asked for such music as will aid the church service. The report of the primary secretary, Miss Bertha F. Vella, summarized her valuable work throughout the State. Hamilton I. Conant, field secretary, stated that thirty-six districts out of a possible fifty have home department secretaries. Rallies have been conducted on a larger scale with success; 1,971 schools are upon the list; 1,666 report 33,945 officers and teachers; 258,545 in the regular school and 14,771 in the home department; 5,151 additions to the churches were reported. Twenty-six districts have a total of ninety-three normal classes with 1,254 students; one hundred have received State Association diplomas. Treasurer C. C. Barry stated the receipts for the year as \$5,032.26. Three-minute reports opened bird's-eye views from the field, showing the advancement of the work; 485 district delegates responded to the roll-call. Profitable conferences were held each noon, conducted by leaders in Sunday school life. W. N. Hartshorn, chairman, reviewed the year on behalf of the State committee and suggested the use and need of a publication that should be a medium between the schools of Massachusetts.

The Work Extended was the theme of three practical addresses. Rev. A. E. Dunning, D. D., showed "how," in a plea for such an interpretation of God's purposes to man as will force them into character and life. "When," was explained by Rev. J. H. Pillsbury as bearing upon the flood-tide of light which now shines upon the Bible. "Where," appeared to Rev. J. K. Richardson, D. D., in territorial, denominational, practical and spiritual directions. Dr. A. F. Schauflier, in his address upon The Word Illustrated, taught how to set forth the lesson with clearness. Samuel Usher presented the work and claims of the home department. A social and banquet were enjoyed and the delegates addressed by Charles G. Washburn, Esq., Mayor Dodge of Worcester, and W. N. Hartshorn. At the evening session Rev. W. P. Landers brought echoes from the World's Sunday School Convention, London. Dr. Schauflier followed with The Way Considered, showing the manner in which the Book and the child might come together through the help of the teacher.

Bible Teaching Explained was the topic of a suggestive address by Rev. G. W. Andrews. G. W. Pease of the Bible Normal College discussed Bible Teaching Simplified, using the board to the advantage of his hearers. Methods New and Tried were brought by Miss A. S. Harlow of the Bethany Sunday school of

Philadelphia. She delighted the convention with her stories of personal experience. The closing session was especially valuable, being addressed by Rev. J. M. Buckley, D. D., On the Sunday School in the Spiritual Realm. Among the officers elected are G. W. Coleman, president, W. N. Hartshorn, chairman of executive committee.

REDUCED RATES TO PITTSBURG VIA PENNSYLVANIA RAILROAD, ACCOUNT KNIGHTS TEMPLAR TRIENNIAL CONCLAVE.—On account of the Knights Templar Triennial Conclave, to be held at Pittsburg, Pa., Oct. 10 to 14, the Pennsylvania Railroad Company will sell excursion tickets from stations on its line to Pittsburg and return at rate of single fare for the round trip, with minimum of twenty-five cents. Tickets will be sold Oct. 8 to 13, good to return until Oct. 17, inclusive. The return limit of tickets from Harrisburg and points east thereof can be extended to Oct. 31 upon depositing same on Oct. 13 to 17 with the joint agent at Pittsburg and the payment of fifty cents.

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32. 3 And said, Verily I say unto you, ^{not} Except ye ^{be converted,} and become as little children, ye shall ^{in no wise} enter into the kingdom of heaven.

4 "Whosoever therefore shall humble himself as this little child, the same is the greatest in the kingdom of heaven.

5 And "whoso shall receive one such little child in my name

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THE CONGREGATIONALIST

Volume LXXXIII

Boston Thursday 13 October 1898

Number 41

FROM Grand Rapids, Mich., to Concord, N. H., is quite a step geographically, but we are sure that, after so successful a meeting of the Board as that just held in the former city, it will not be hard to transfer attention to the gathering of the A. M. A. a fortnight hence. The association closes its year with all obligations paid, the old debt of \$55,000 wiped out and a balance of \$700 in the treasury for the new year. This splendid result has come through the strictest possible economy and stringent retrenchments in offices and mission fields. The loss to the work has been considerable, but the result is a gratifying one and there is no doubt that the constituents of the association will thoroughly endorse the executive committee and officers in this conservative policy of expenditures. The news of the wiping out of the debt will be most welcome to the association's large body of constituents and will insure an enthusiastic annual meeting. Fuller particulars concerning it will be found on page 494.

In spite of the heavy storm of last week on Wednesday the annual meeting of the Massachusetts Sunday School Association filled every seat of the spacious Union Church, Worcester, and on Thursday many could find standing room only. The assembly was thoroughly representative, composed of delegates from churches of various denominations all over the State. It included over one hundred ministers and a host of Sunday school teachers, many of them young men and women. It was an earnest body, gathered for the Master's business. The addresses and exercises were practically helpful, and that they were so received was evident from the abundant use of pencils and notebooks. No one could look on the large and earnest assembly without realizing that this organization has become a force of great value in Christian work for Massachusetts. This, the best of the eight annual meetings of the association, shows the excellent results of faithful, patient effort in organizing the Sunday schools of the State, and shows, too, the wisdom of concentrating energies along the line of least resistance in extending Christian influences. On this line the churches of all denominations work together. They deepen the spiritual lives of their members. They encourage one another to reach out after children and youth in wise and effective ways to give them the gospel. No other enterprise is doing more or promises more substantial returns in evangelizing the State than the Sunday School Association. It ought to be heartily and generously supported.

That our army camps were infected by diseases which could have been largely prevented is established beyond question. Much of the indignation about the matter, however, is being wasted or wrongly

directed. Many soldiers came to their death through carelessness and self-indulgence. More rigid discipline would have saved some of them. But if they had been as brave to preserve the lives of their comrades and their own as they were to kill Spaniards, our army would have had a far nobler record. General Boynton testified last week before the Investigating Commission that the registered sales of beer in the canteens at Chickamauga amounted to 372 carloads, and that illicit liquor shops were plenty and within reach just outside the military jurisdiction. Here he disclosed the primary cause of a large part of the disease and suffering of the army; and, while restraint ought to have been greater and more rigidly enforced, many a soldier threw away his own life by indulging in drink and by influencing his companions to do so. Those who fought against these foes within the camp may have been no less brave in that duty than when they charged against intrenched enemies, but they got little credit for the harder battle and often were defeated by their friends.

It is stated on good authority that the late Mr. Bayard seldom wrote a letter without attaching to it a quotation of a distinctively spiritual character, or else inclosing a leaflet that would carry some consolation or inspiration to the person addressed. If we could gather up the total of these messages they would constitute a series of services to the world not unworthy to rank with the dead statesman's best public achievements. How refreshing it is when a man, in the midst of many cares and obligations, does not neglect those quiet, unnoticed ways of sweetening life for others. Wordsworth was right when he called "the little unremembered acts of love" the "best part of a good man's life." We know some men in the common ranks of life who are similarly mindful of others. Business letters are constantly coming to us from certain sources from which we always expect something besides the formalities and conventionalities of business. There will be some playful allusion, some kind personal inquiry, some passing reference to the blessings of a Christian hope, some expression of interest in Christianity's forward movements. There is a world of opportunity for us all in the daily use of our pens in private correspondence.

A Portland minister preached the other day a striking sermon from the text, "He that hath ears to hear let him hear." One of his illustrations of the inattentiveness of most persons was exceptionally direct. In the midst of his sermon he stopped and asked how many of his hearers remembered the first hymn that had been sung at that morning service. Then he went on to say that by the next day per-

haps only a small fraction of them would remember his text or anything significant about his sermon. Sad as the fact is we believe that this is a true characterization of the way in which many people participate in the services of the Lord's house and, indeed, of the comparatively slight grip which spoken discourse of any sort gets on the hearer. As attractive ephemeral literature multiplies, as people are more and more reading the papers by headlines, we are losing the power to concentrate our attention upon solid thought and to pack it away in our memories. Almost every one needs to take himself in hand in this respect. He can easily multiply his own enjoyment of public addresses by learning to listen with all his might. The careless auditor, the listless Sunday school pupil, is doing himself no little harm, to say nothing of the disrespect shown to those who are addressing him.

Ecclesiastics and those who exalt machinery far above its rightful place are much concerned at the popular indifference to churchly things. Possibly the Bishop of Ripon, in his recent address at the Anglican Church Congress, accounted for some of that indifference when he said:

I am certain, as increasing light falls upon great problems and men begin to realize how much of Judaistic, pagan and scholastic thought is mingled with popular Christianity, how many accretions due to human weakness and race prejudice have been incorporated in our conceptions, they will distrust the church. For every new epoch has added new dogma to faith, and with every new dogma has gone further from the simplicity of Christ. The future of the world does not belong to Latinism, and so the vision of Protestantism will be fulfilled. But of a third thing I am convinced even more surely. The religion of the future will neither be Protestant nor Catholic, but simply Christian.

Our observation is that where local churches of any name are "simply Christian," or where their spiritual leaders are devout, obedient disciples of Christ, there is no question of the regnancy of the church as a factor in individual and social regeneration. The church is dis-trusted wherever it claims for itself more than it is warranted in claiming.

What Congregationalists Believe

God is supreme. He created all things. He is the source of and sustains all life.

God created mankind in his own likeness: man a person, thinking, loving, hating, choosing. God has personal relations with and personal interest in every human being.

God is holy.

Sin is man's disposition not to recognize God as supreme, and man's act contrary to the will of God. God hates sin. All men are sinners.

God has made known his character and will as far as men have been able to re-

ceive that knowledge. The supreme record of God's revelation of himself is contained in the books of the Old and New Testaments.

Jesus of Nazareth, the Christ, is the supreme manifestation of God to men. Jesus, the only begotten Son of God, was manifested to take away sins. He was crucified for our sins and was raised again for our justification.

Whosoever accepts Jesus Christ as Saviour and Lord becomes free from the power of sin. The Holy Spirit dwells in him, interprets to him the Scriptures, makes known to him the mind of God and will perfect him in holiness.

Whosoever repents of sin, accepts Jesus as Saviour and Lord, receives the Holy Spirit and is willing to enter into covenant with believers, is welcomed into fellowship with Congregationalists.

Man created in the likeness of God is immortal. Sin tends to destroy all that makes man acceptable to God. Those who are in the power of sin do not see life; but the wrath of God abides on them.

Of the future world only that is known which God has revealed to men. Jesus said that the time is coming when conditions of life and of punishment will be eternal.

We do not venture to affirm that all who call themselves Congregationalists believe all these statements. Of course we do not assume that Congregationalists believe only what is expressed in these statements. We think they represent, so far as they go, the belief of the denomination as a whole.

Piedmont's New Pastor

Congregationalism is strong in the heart of the commonwealth of Massachusetts. Several of its church edifices in Worcester are spacious and stately, they include among their worshippers many men prominent in public affairs and their pulpits are filled by able ministers. Among the Worcester churches Piedmont is one of the most influential and best located, and it heartily rejoices in its new pastor, Rev. Willard Scott, D. D., who was installed last Thursday. Dr. Scott had his collegiate and professional training in Williams and in Union Theological Seminary. He began his ministry in a Presbyterian church at Paterson, N. J., nearly twenty years ago. He had an interesting experience in care of the Bethany Chapel connected with Broadway Tabernacle, New York. In 1883 he became the first pastor of St. Mary's Avenue Church, Omaha, starting with the beginning of the organization and leading it in its growth of eight years to the foremost place among our Nebraska churches. His influence was felt in all Congregational affairs of the State, and his active interest found expression in promoting religious, educational and philanthropic work, not only within, but beyond his own denomination. A church of over 500 members, with one of the best meeting houses in Nebraska, was the fruit of his labors there.

In 1891 Dr. Scott accepted the call of the South Church, Chicago. During his pastorate 730 have been added to that church, which now has a membership of about 800. While in Chicago he was

for one year president of the Congregational Club and moderator of the Illinois Association of Congregational Churches. Dr. Scott's call to Piedmont Church was unanimous, and it is said to have been made by the largest vote ever cast for a Worcester pastor. He comes into a community of churches harmonious in spirit and well organized for aggressive work. That he is already at home among them was made evident by the cordial approval of all those present at his installation. His statement of faith emphasized the great doctrines held in the past, translating them into the language of today and applying them to present conditions and needs.

Dr. Scott is tall, spare and sinewy, with mental and physical alertness, and strong sympathies combined with practical good sense, original in his methods of thinking, with forms of expression peculiar to himself. He has had the advantages of training in Eastern institutions and a ministerial experience in both the East and the West. He has identified himself thoroughly with the educational and missionary work of the denomination at home and abroad. City missions, academies and colleges, home and foreign missions have had the uplift of his untiring efforts and the guidance of his thoughtful counsels. He has been for some time in Chicago the chairman of the committee of the American Board for the Interior.

The installation services, last Thursday evening, were a happy inauguration of the new pastorate. Dr. Gunsaulus preached with an eloquence born of rare spiritual experience, and the Worcester pastors received the minister of Piedmont Church into their fellowship with words not merely formal but with genuine assurances of brotherly sympathy and co-operation. A pastorate so auspiciously begun promises large growth for Piedmont and new strength for the whole Church of Christ in Worcester and throughout the commonwealth.

The American Board at Grand Rapids

Some features will render the meeting memorable. For the first time in the history of the Board a woman was made one of its corporate members. The choice was a fortunate one. Miss Evans of Carleton College is not only herself deeply interested in missions, but has been very influential in persuading young people to enter upon missionary service. Another new departure was the appointment of a committee, to be in touch with the Prudential Committee but in a large sense independent, to select, employ and pay a man who shall devote his entire time to the maintaining of a missionary interest in the churches, or deepening it and directing where it already exists.

Certain conclusions seemed to have been formed by every corporate member before coming to the meeting, among them that no one of our missions shall be given up, that there shall be no further curtailment in the missionary forces on the field, no further retrenchment, that the opportunity presented by our changed relations to Spain shall be employed to give her and her colonies the gospel, and that methods must be discovered for adding largely to the annual income of the Board.

There was intense interest in everything relating to Spain. The feeling was admirably expressed by Dr. Stimson in his statement that as a country we are able to do whatever we ought to do.

Apart from Spain interest culminated in the report of the deputation to China. The lucid paper of the senior secretary, the extended report of the deputation, circulated but not read from the platform, concerning the outlook in China, the fascinating address of President Eaton, the earnest pleas of the missionaries, combined to give China unusual prominence throughout the meeting. The impression is universal that the present is the time to advance in China, that educational work there must be immediately strengthened, that in the native pastorate of the churches in China we may cherish confidence.

These conclusions led up to the one all-absorbing question, How shall we increase the annual income? To this question there was really but one answer—by increased interest in missions through more extensive and accurate knowledge of them, by use of methods that promise well, but chiefly by remembering that the prime incentive of missions is the command of our Lord to give the gospel to all nations, and by remembering also that this gospel is essential to the salvation of men. As Dr. Noble tersely expressed it, to get more money we must first get more religion. The spirit of all the sessions was earnest and pervading. Addresses and prayers indicated unusual seriousness in view of personal obligations. Over and over again was the conviction expressed that more faith in God is essential, that there can be no great advance in our missionary work until there is more spiritual life in the churches at home. The meeting was delightfully harmonious from first to last. If there were no addresses of surpassing eloquence, there was a uniformity of excellence quite remarkable. The impression finally made was that no duty is more immediately pressing upon the churches than to provide generously for the work abroad, and that the returns from no work in which they are interested are more cheering than these.

Free Silver and Other Dangers

It is ebb tide with free silverism. Whether the current will ever return depends upon the course of business and upon the legislation which may be passed to avert the conditions which were so potent in 1896. Without any legislation whatever, the influx of gold from the Klondike and its liberal importation from abroad, added to the great productiveness of our harvests, have removed the conditions which made a large portion of the West radically dissatisfied with their financial status and which brought upon the country the danger of a worse evil than it was then enduring. The present relief has been accomplished without legislation and without the adoption of any financial policy regarding coinage by the administration. Hence it is quite possible that the circumstances which resulted in the political crisis of 1896, the legislative conditions permitting it being just the same as then, may return with force. The warning of events is that the necessary

prevention should be applied while it is possible without provoking those hot antagonisms sure to arise when a reform is attempted in the midst of popular division over the merits of the proposed relief.

Greater progress away from the danger has been made than could have been expected. It is no small matter that the free silver party in such States as Connecticut, New York and New Jersey should ignore, after warm debates over the wisdom of their course, the chief feature of their national creed only two years ago. Though other States may have reaffirmed the Chicago platform in general terms, or may even, as in Massachusetts, have specified the silver plank with approval, yet a strong minority in some of them also would have adopted the policy of silence. This policy rests upon pure selfishness, but it is one of political shrewdness. They have not wished to drive away many votes which might otherwise come to them. They have left their national creed where it can be taken up two years hence, if desired, as uninjured as if they had reaffirmed it this year, or it can be suffered to drift into total oblivion, if it is found that the existing financial condition of the country offers no attraction for voters in the way of free silver coinage. It is much that even this gain has been made in the two years since 1896. If the departing error be hastened in its course by legislation which will be strong propulsion in the rear and which will at the same time make its return exceedingly difficult, then the country will be spared an evil which will otherwise threaten at any time when the owners of silver mines wish to exploit the public for their advantage, or when ignorant and unscrupulous politicians wish to stir up class strife for the sake of making votes. It is to be hoped that Congress, at its coming session, will realize fully the responsibility resting upon it and will rise to the magnitude of the situation and close the door against further disaster while it is time.

But the decline in the silver issue is only a lull in the storm. This is evident in the policy of the silver party everywhere in bringing State issues to the front. That is the cry, and the only explanation of the singular course in putting State politics to the front during a national campaign (though it is excellent politics) is that the national party which does this may not be forced to formulate a national creed of its own. It is in the position of a critic, who is not forced to substitute any constructive policy in place of that which he condemns. The Chicago platform contains many points besides that of free silver. The great silver vote of 1896 was not so much for the specific doctrine presented as it was a tremendous popular protest against the growing power of capital and the subserviency of the masses of the people to the financial dominion of a few. The end of the war permits attention to be turned once more to this dominion. Though the acquisition of foreign territory will hereafter confuse our colonial with our home policy, will prevent our people from making sharp issues upon our home problems and, to that extent, will tend to hinder our upward progress, yet the fundamental relations of our classes to each other, the increasing ag-

gregations of wealth, which have occurred right in the midst of the war, and the growing dependence of large numbers of men upon a very few for their employment will make danger for our political peace in the future.

The refinement of control of politics by wealth has advanced at the same time with the progress of invention, with the cheapening of transportation and with the increasing luxury of the times. The men of means have learned better how to control legislatures and Congress and city governments. Their consolidation into corporations and trusts has brought them closer together. They can manipulate the sentiment of the business community more completely than ever. They can make it seem that business men are a unit in advocating the wisdom of a certain course when that wisdom may be merely the means of diverting larger profits into their pockets at the expense of the helpless public. The stronger the aggregation of wealth the more likely it is to use its strength for its selfish gain. The public is many and disorganized and easily subject to exploitation by those who would levy tribute from every person. The men who demand tribute are few, acting secretly and unitedly, with powerful grip upon the entire business community.

Hence, though the silver issue is declining, though the danger from that particular source may be prevented wholly during this generation by the right legislation at the right time, yet the conditions which caused the great silver vote of 1896 still exist and are likely to cause an equally violent revolt against the established order of things unless the first care of the men who make legislation is to subserve the public, rather than the few who wish to make fortunes out of the public. Public-spirited citizens become discouraged when they find that their efforts at reform are utterly futile, when the secret and shrewd influence of wealth is felt everywhere so that the interests of the public are left with only a few scattered and impotent defenders, while the aggregation of capital sways Congress and legislatures to its purpose, no matter whether it is right or wrong. The attention of the people has been diverted by the war from home politics to foreign fields, but the liberties of the people can be secured only by eternal vigilance at home, and this is none the less true if it happens that military oppressors do not threaten. The present kind is none the less dangerous.

Does Modern Piety Lack Sufficient Personal Consecration

The answer to this question will depend much upon the point of view. Those who see most of professed Christians who are so occupied with business, or so engrossed in the excitements of fashionable life, as to show only a formal interest in religion, will be likely to answer it in the negative. Those, especially among the elderly, who recall the time when a deeper consciousness of personal sinfulness usually accompanied conversion, and when the language of confession and penitence was more common and natural, probably will hold the same opinion. On the other hand, those who

appreciate the deep and unfaltering piety of many Christians of today, the great modern growth of the missionary spirit and activity, the notable increase in the number and amounts of philanthropic and benevolent gifts, and the multitudinous modern forms of service rendered to the poor and needy, all of which often call for severe personal self-sacrifice, will assert that the negative is true.

It is an age of extremes. Each answer to the question is partly correct, because each is based upon fact. Rarely in the history of the church upon earth has the consecration of large numbers of professed believers been more shallow and fruitless. It may be genuine but it is stunted. Yet, probably, never has the church so fully and zealously appreciated and attempted to do its duty. Seldom, if ever, has the proportion of earnest, prayerful, sympathetic, self-forgetful Christians in the ranks of the church been as large as at present. Seldom, if ever, have they accomplished so much substantial spiritual service as today. The church not only raises more money for Christ's work on the whole, and sends more workers out into the world to save it, but she administers the affairs of local parishes and communities more efficiently than ever.

She is a long way from appreciating her full powers and from doing her whole possible work. She is not as permeated by deep and vital piety as she should be. Self-sacrifice still more often is a burden reluctantly borne than a recognized opportunity of special service for Christ. The progress of missions abroad and of many needed reforms at home lags for lack of money which she could easily spare. Nevertheless, he who would condemn the piety of our day as superficial would be in grave error. It is not sufficiently consecrated, but, as a whole, it is truly and largely consecrated.

Current History

Massachusetts Politics

Whatever may have been the primacy of Massachusetts in the past and however influential she still may or may not be in shaping the policies of national parties, the fact remains that by reason of the intelligence of her electors and their elevated character the deliverances of Massachusetts's political leaders and Massachusetts's political conventions are still treated with respect, even in quarters where the political wisdom and voting strength of New England are considered as negligible quantities. In the councils of the Democratic party, nationally considered, Massachusetts does not count for as much now as it did a decade ago when its influence was greater than at any time since the Civil War. Nevertheless, the action of the State convention last week was noteworthy in three particulars: "Gold standard" Democrats were virtually read out of the party; the Chicago platform, without any elimination of the free coinage of silver at a 16 to 1 ratio plank, was heartily indorsed; and the following plank relative to territorial expansion was indorsed:

The Democratic party of Massachusetts declares its uncompromising opposition to imperialism, whether within or out of the dominion of the United States. We declare in particular that the pledge made by our Congress at the outbreak of the war with Spain,

that "the people of Cuba are, and of right ought to be, free and independent," should be sacredly maintained.

We believe in the independence and freedom of every country and people capable of self-government. We should encourage the people of every land throughout the world, when unjustly governed and oppressed, to gain their freedom; we should assist them by pointing out to them the beneficent results of our own free institutions, and by maintaining those institutions in their pristine and democratic form.

Many conservative Republicans and independents, who are opponents of territorial expansion and do not consider the deliverance of the Republican convention on the subject as clear-cut and satisfactory, might have been induced to vote the Democratic ticket because of this plank in the platform had not the free coinage of silver issue been raised again.

The Republican State convention, by its reiteration of a demand for the gold standard, for currency reform, restriction of immigration, expansion of the merchant marine and protection of the New England fisheries, did what all men expected it would do. In calling for a thorough and searching investigation of the War Department it recognized the popular temper; but it did not go as far as Congressman Moody, permanent chairman of the convention, did, who said: "If for any reason the commission already constituted finds its powers insufficient, or its results inconclusive, another can be provided acting under the authority of Congress, equipped with ample funds, the power to summon witnesses, administer oaths and punish for contempt. . . . If there be those who are proved to be guilty be sure that they, high and low alike, will be held to account." In renominating Roger Wolcott as its candidate for governor the convention suitably recognized its indebtedness as a party to a chief magistrate whose only critics are those who have wished him less independent and fearless than he is.

Reflecting the conservative sentiment of the State's senior United States senator, George F. Hoar, and also that of most of its Republican congressmen, the platform is not as ardent for expansion as have been the declarations of some other Republican State conventions. Being a compromise, it is variously interpreted, men and journals claiming it as favoring their beliefs, according as they are expansionists or not. It reads thus:

The war with Spain, undertaken by the United States from the highest motives, has been justified in the intelligence and compassion of mankind. Our brilliant victories have brought us solemn obligations and grave responsibilities, for we cannot, in the interest of honor, humanity or civilization, return to Spain the peoples whom we have freed from her tyranny.

The people of Massachusetts do not propose to abandon the ancient doctrines of republican liberty, upon which the commonwealth and the country are builded, and by which the American people have grown to be without a rival among the nations in wealth, power and happiness. What they enjoy themselves they desire shall be enjoyed by all other peoples, especially by those whom the valor of our soldiers and sailors have wrested from Spain, and whose destiny must now be determined by the United States alone. While we would not interfere with the diplomatic negotiations now in progress, we desire that they be so conducted and terminated as to secure to the Philippine Islands and to Cuba in amplest

measure the blessings of liberty and self-government.

A Noble Life Laid Down for Others

Hon. Sherman Hoar, scion of a family that in every generation has been eminent and highly patriotic, died last week at his home in Concord, Mass., of typhoid fever contracted while in the South caring for ill, wounded, dying and dead Massachusetts soldiers. Unable at the opening of the war to enter the ranks and fight, he temporarily gave up his lucrative law practice and thenceforth devoted himself body and soul to the work of the Massachusetts Volunteer Aid Association. Scores, perhaps hundreds, of regular and volunteer soldiers owe their lives to his strenuous toil and wondrously effective influence in Boston, at Washington and in the Southern camps. He gave his life to his fellowmen and his country as truly as any one who has fallen at the front, and the inspiration of his example and the beauty of his character and life are now the choice heritage of the old Bay State and the nation. Few young men in the country had a more promising future. Few will ever win more enduring renown. Concord, which was his birthplace, Phillips Exeter and Harvard, where he was educated, and Massachusetts, which trained him and his forbears in devotion to civic prosperity and purity, all gain new luster by his noble life and death.

The Minnesota Indian Uprising

That there should be a conflict between a tribe of Chippewa Indians in northern Minnesota on the one side and United States marshals, deputies and regular army infantry on the other, in which serious loss of life on either side occurred, in this year of the republic is not particularly flattering to us as a people. So reason those who, with Helen Hunt's book, *A Century of Dishonor*, in mind, welcome especially at this time anything which seems to indicate that the American white man is unfit to deal with races inferior in stamina and civilization. They overlook the fact that, as Bishop Whipple of Minnesota says, "The great majority of the Chippewa Indians in Minnesota belong either to the Roman Catholic or Protestant Episcopal Churches, are law-abiding citizens, and will in the present case and at all times be found on the side of law and order." That a minority, maddened by the sale of liquor to them by lawbreakers and bent upon shielding those who pander to their appetites, should defy the forces of the Government is sad, but it is not strange. And under the circumstances there was but one course open to the forces of law and order, namely, the enforcement of law, the arrest of the guilty and the subjugation by force if necessary of those who interfere with the processes of law.

With no disposition to praise the record of our nation toward the Indians in the past, judging it by what it might have done had all its citizens from the first been godly, philanthropic, well-to-do men, it is still necessary to remember the intensity of race antipathy in the natural man, the exigencies of pioneer life which made the conquest of a home and a living dominate all other thoughts, and the comparatively recent recognition, even in the most civilized of nations, of the authority of the thought of Christ that all men are brethren. Moreover, blink

it as we may, it seems to be woven into the texture of human history that races shall emerge, flourish, decay and succumb to superior ones, and this, too, without moral delinquencies that would explain, and to our vision justify, the process. Indeed, not seldom efforts by the superior race to ameliorate and improve the physical condition of the weaker are later seen to have hastened its physical doom. Exotic virtues as well as vices prove detrimental.

Surveying these facts, the nation that deliberately sets out to impose its ideals and civilization upon alien peoples, as we are now doing in Porto Rico, and as we soon may do in Cuba and the Philippines, must feel a deep responsibility and not a little sense of mystery concerning the meaning of it all in the divine plan. Conscience, duty, opportunity all say, "Go and carry what you believe to be vital principles of good government for all men, namely, universal education, freedom of religious belief, so much of political liberty as is prudent, government as a means, not an end." History says, "Are you sure you will bless rather than curse?" The nation can only reply as individuals do in like cases: "God knows. My motives are pure. The mystery and the duty are of God's ordering."

Mr. Quay at Bay

The evidence produced by the district attorney of Philadelphia, last week, respecting the dealings of United States Senator Quay with the dead cashier of the defunct People's Bank of Philadelphia, was of such a character as to compel the courts to order his detention awaiting the examination of the evidence by the grand jury. He procured bail, and is now preparing to fight desperately against conviction. Not all of the incriminating documents in the possession of the district attorney have been produced yet, but enough have been to make it seem probable that punishment at last is to be dealt out to an unscrupulous political boss, whose power hitherto has been so great that neither courts, churches, the press nor the voters at the polls have been able to circumvent him. Fortunately at this juncture the voters in the impending campaign have an excellent reform candidate, Rev. Dr. S. C. Swallow, on whom to concentrate. He stands on the simple platform, "Thou shalt not steal," and the tide is now running his way. If only he can be elected governor, and a legislature elected that will refuse to return Mr. Quay to the Senate, Pennsylvania will enter upon a new epoch in her history, one, we trust, far worthier of her past and her true self than the epoch which began with Simon Cameron's domination of the State and has lasted to this day. Excitement runs high now in Pennsylvania, owing to the aggressiveness of Mr. Swallow's campaign and the formal charges against Mr. Quay which he cannot evade. At last it seems as if he had been brought to bay and as if the people of the State and nation were to have a revelation of the methods and agents employed by him in suborning free institutions.

Have We Administrative Talent

Walter Bagehot once said that the men of Massachusetts would make any form of government work and conditions of life under it tolerable. The United States has many men capable of administering

high positions of trust in Cuba, Porto Rico or the Philippines, providing they are given a decent tenure of office and adequate salaries that will prevent the temptation to speculation and speculation. What have our innumerable town meetings, county and State offices been doing but training up an army of men as capable as those of any country in the world? No other nation has as much administrative talent as ours has potentially. And yet to listen to the jeremiads of journals like the *Springfield Republican* and the *New York Evening Post*, you would imagine that we had few competent and no honest citizens in the republic. It so happens that our British cousins have a juster estimate of us. Says the *Spectator*:

Grave Americans of experience and high standing are apt to say that they do not see where or how they are to obtain men of the kind we obtain for the Indian civil service. The material, they infer, does not exist. We do not believe it for a moment. . . . After all, the States have never found any difficulty in filling West Point and their Naval College, and exactly the same stamp of man will do for civil work. Look, too, at the success of the American missionaries. The same zeal and the same willingness to work away from home among savages and semi-savages will, we are certain, be placed at the disposal of the state. The men who fill our Indian civil service are mainly the sons of naval and military officers, of professors, of schoolmasters, of doctors and, above all, of clergymen. All these classes are to be found in the States, and when once the need and the opportunity are realized they will give their sons to the service of the state. Only one thing is necessary: the parent who thinks of bringing up a son for imperial work must be made to feel that his boy will have a real career open to him—good pay, a secure tenure of his post, a pension when he retires and an office conveying a certain amount of distinction and consideration.

Anglo-American Friendship Grows

The first discordant note in England against the Anglo-American alliance idea is to be credited to Sir Edward George Clarke, the eminent English barrister, who opposes the plan and refuses to join the league of which Mr. Bryce is chairman. Lord Herschell, chairman of the high commission now sitting in Quebec adjudicating upon Anglo-American contentions, at a banquet given in Quebec last week by the American commissioners, said that his work on this commission he considered the most honorable and satisfactory of his life, and he felt confident that in the end all matters of dispute would be equitably adjusted. "One thing," he said, had been demonstrated to him since he became a member of the commission, namely, "that there never will be a war between the two great English-speaking nations. Such a war would be fratricidal and, thank God, I have seen enough of Americans and know enough of Englishmen to be satisfied that it will never come." Veteran soldiers from Boston, members of the Ancient and Honorable Artillery, and two regiments of the British army stood about an old brass cannon at the Quebec citadel last week. This cannon was taken from the Americans by the British at the battle of Bunker Hill. Last week the stars and stripes and the Union Jack floated side by side over the American guests and their Canadian hosts as they gathered about the trophy of war. The British soldiers cheered for the President of the United States. The Americans cheered for Queen Victoria. Such scenes are

harbingers of happier days for men everywhere.

The Crisis in Paris

The situation in Paris is grave, owing to the strike of wage-earners, which has assumed such dimensions that 10,000 military are now in the suburbs awaiting orders to act. Beginning with the day laborers, the strike has spread to the ranks of skilled iron workers and carpenters, including those employed on the buildings which are to shelter the exposition of 1900. Non-union workmen suffer violence at the hands of the trades unionists. Builders suffer loss by inability to fulfill contracts, and a prolonged delay in the construction of the exposition buildings, it is believed, would be a serious blow to the success of a project in which the nation is profoundly interested. Moreover, the presence of large bodies of unemployed angry workmen is dangerous in proximity to such sparks of feeling as are constantly being struck off while the Dreyfus tragedy develops. Premier Meline, addressing the Association of Railway Employes last week, spoke in a most gloomy way of the internal dissensions of France, deprecating "the violence of polemics, the sectarian spirit displayed in politics, the undermining of authority and the diminished respect for the institutions upon which rest the security of the nation." "The adversaries of France," declared M. Meline, "have no need to attack her. They can rest content, awaiting her exhaustion."

Germany's Ambitions

In Germany public opinion respecting the sincerity of motive of the United States and its claim to settle with Spain concerning the future of the Philippines without foreign assent or aid is much more friendly for reasons that are not wholly discernible, but may be conjectured as based on a more thorough understanding of what Germany's true interests are. Should the United States, however, decide to withdraw from the Philippines or leave with Spain the future disposition of all of the islands save Luzon, it will not be surprising if Germany is found at the bargain counter. Emperor William's departure for Constantinople and Jerusalem, accompanied by a large retinue of princes, servants and Lutheran clergy, is a spectacle that recalls the Crusades somewhat, barring the contests at arms which inevitably came as the Christians neared the Holy Land desecrated by unbelievers. While the dedication of the large Lutheran church, the Church of Our Saviour, built on a site given by the sultan to the emperor, is the ostensible reason for the pilgrimage, it is well understood in Germany and the Continent that the emperor hopes that while in Constantinople he may ratify an agreement which will give Germany what she has so long desired and so persistently labored for, namely, the right to plant large colonies in Asia Minor and the deciding voice at Constantinople when the rights of Christian subjects of the sultan are imperiled. In short, Germany, in a quiet way, already has done much to make Asia Minor her portion of Turkey's estate when the partition comes, and she has been enabled to do it by befriending the sultan at times when he most needed help. Obviously such ambition cannot be pleasing either to Russia, France or Austria. Yet neither of them,

save by display of force, seem to have weapons with which to prevent such temporary German domination as will make any future ejection exceedingly difficult. Viewed from the standpoint of American Protestant missions, German supremacy at Constantinople is preferable to Russian.

The collective note of Great Britain, France, Italy and Russia, demanding the withdrawal of Turkish troops within a month, has at last forced Turkey to say that it will comply with the order. But whether she will, and whether the Powers are determined to use force if she does not obey, remain to be seen. The sultan flatters himself that Russia will not go that far. Possibly he may learn that exceeding friendliness for Germany has earned for him Russian displeasure.

Reports from Pekin relative to the emperor's fate still conflict, but all agree that the empress dowager is the real ruler of the empire now, that the situation in Pekin is strained, each legation being protected by soldiers of its own nation brought into the capital against the protest of the Chinese Foreign Office; that all recent reform orders have been or will be rescinded, and that Russia is dominant.

Clashing on the Nile

The publication of a British Blue-book, giving the correspondence between Great Britain and France relative to the presence of Major Marchand at Fashoda, reveals the fact that Great Britain is standing out strenuously for its own title to that portion of the Nile valley, and that France as yet has not conceded the British claim. London and Paris consider the situation as strained and a conflict possible, though not probable. British sentiment is a unit in supporting Lord Salisbury's contention. The return to London of some of the valorous British soldiers who participated in the capture of Omdurman has aroused the popular enthusiasm to a point of throbbing enthusiasm. Reports from Cairo tell of sad inroads by death in the forces which General Kitchener led, and show that the climate has been deadly and the commissariat somewhat faulty.

NOTES

Yellow fever is epidemic in Mississippi, the governor of the State is an unwilling exile from his home, business is at a standstill, and the people are in a panic.

By the death of A. Oakey Hall, mayor of New York during the days when William Tweed was potentate of New York, a clever but shallow man of affairs and journalist passes away.

The schools at Manila have been reopened by the American military officials. Of course! It was so at Santiago as soon as order could be brought out of chaos there. It will be so everywhere the stars and stripes float.

The tragedy at Canton, O., causing the death of Mrs. McKinley's brother, has its lessons for the nation at the same time that it calls on all to feel sympathy for the relatives whose family skeleton has been brought to light.

The testimony by Generals Wheeler, Boynton, Lee and Greene before the commission investigating the war during the past week has, on the whole, been favorable to the War Department officials. Isolated cases of negligence or incompetence have been confessed, instances where red tape prevented the best results have been instanced, and ignorance on the part of volunteer regimental officers has

been cited as causing disease and death. But no great radical defect in administration has been conceded.

Ex-President David J. Hill of Rochester University, who since his retirement from that position has been studying international law in Europe and fitting himself for a career as a publicist, has been appointed Assistant Secretary of State to succeed Prof. John Bassett Moore of Columbia University. Hay and Hill ought to be admirable guides in formulating an intelligent, virile, courageous foreign policy. It is encouraging to see such a man as ex-President Hill deliberately fitting himself for such a career, and it is just as encouraging to see the Executive appointing him now that he is ready.

In Brief

Did you pray for your pastor last week?

Yale has the largest entering class in its history. *New York Voice* kindly copy.

Congratulations to President Lamson on the grace and dignity displayed at Grand Rapids.

Mr. Edward Bok of the *Ladies' Home Journal* is about to set forth as a lecturer to young men on ethical themes. Will he lecture on How to Improve the Sunday School?

By the death of Rev. Phillip Washburn at Colorado Springs, son-in-law of Rev. Dr. R. S. Storrs, the Episcopal Church loses a brilliant young divine, and another burden of sorrow is laid upon the beloved ex-president of the American Board.

The church in Fort Scott, Kan., appoints some one each week to report at its prayer meeting the news of the week in the religious world. We heartily commend this feature both as an antidote for the discouraged tone which pervades some prayer meetings and as another way of getting the worth of one's religious newspaper.

"This country went into the recent war with as noble a purpose as ever animated a people," said Pres. C. K. Adams of the University of Wisconsin, in the opening address before the Brooklyn Institute last week. He believes that we, as a nation, have virtue and ability enough to befriend and govern Porto Rico, Cuba and the Philippines, if need be, as well as Great Britain has to rule her possessions.

Christian Work says that "Congregationalists are just now puzzling over the question of giving letters of dismissal to a Christian Scientist Church." We do not know of a Congregational church which gives such letters, nor do we know of a Christian Science organization which receives persons into membership on the ground of their presenting letters of recommendation from Congregational churches.

The following remark in a private letter from a missionary in Japan of long experience and conservative thought is in the same tone as the words quoted from Dr. Post of Syria in last week's issue: "How delightful to think that the war is over, and so well over, too. As to the Philippines, the one thing clear to me is that the people must not be left in their present darkness. That would be to misinterpret the teaching of the finger of God."

Bostonians and the many who resort to Boston for purposes of uplift will rejoice to know that the Common Council has voted to accept the legacy of \$30,000 left by the late John Foster, with which a statue of William Ellery Channing is to be erected on the Public Gardens opposite the Arlington Street Church. The municipal art commission will see to it that it is not a monstrosity and that it is in every way creditable and satisfactory, which

is more than can be said of any of the present statuary now in the gardens.

One evidence of Mr. Moody's greatness is his readiness to learn from experience and his frankness in using what he has learned. His evangelistic campaigns in New York and Boston two years ago were marred by his wholesale criticisms of the churches. Now his counsel is: "If the church won't move, move yourself, but don't go out and fire stones at the church. That would suit the devil to a dot. Preach Christ and keep at it in season and out of season, and if you cannot preach it in one place, preach it in another. If a man has tact he will get along almost anywhere."

Philip D. Armour of Chicago, who is at the head of a business which in 1897 amounted to \$107,000,000, tells in the October *Success* how he has attained success. Asked what trait he considered most essential to young men if they would succeed, he replied, truth. "Young men," he says, "talk about getting capital to work with. Let them get truth on board and capital follows." He attributes nothing to good fortune, and he believes never were there greater openings for young men than now, never a time when ability was more necessary and better rewarded than at the present time.

Columbus has had good reason to say, with Shakespeare, "Cursed be he that moves my bones." His body was first buried in Valladolid, then moved to Seville, next taken, in 1536, to the West India island of Santo Domingo, and from there it was supposed that it was removed, about a century ago, to Havana. But the remains of the son of Columbus were carried with those of his father on their journeys, and they have become considerably mixed, till now it appears to be pretty clearly proved that little or nothing of the body of the man who was made a saint by the Roman Catholic Church a few years ago is in the coffin now being transported back to Spain. Yet it may be just as efficacious at some future day as an object to attract pilgrims and cure diseases.

If the Boston *Transcript* of Oct. 10 had quoted our whole utterance of last week about belief in eternal punishment, instead of only so much of it as seems to indorse its own opinion, it would have treated us more fairly. Our position is conveyed by the last sentence of our paragraph:

The chief difficulty about this kind of argument seems to be that it involves the transfer of one's faith in Jesus to faith in one's self and in one's interpretation of modern science concerning the future world.

We intended to be understood as denying the wisdom and the rightfulness of substituting confidence in one's own judgment for confidence in the teaching of Jesus Christ. We did not suppose that our language could be misunderstood, but, if it were not as clear as it might have been, let there be no further misapprehension in the matter.

Apparently Dr. Joseph Parker is not altogether pleased with the condition of British politics. In his opening sermon this fall he said:

With one or two exceptions, what do I see before me in the political life of the country?—a gang of agnostics, wordlings. Go to the country with them! Better go with a death's-head. Politics is not a game of dice; politics should be an aspect of providence. First the kingdom of God. That is the statesmanship we want. Not a little twaddling statesmanship which says: "If they say one-and-ninety, don't you think we had better say one-and-ninety-and-a-halfpenny?" Call that politics! We must renounce miserable compromise and shuffling of cards and superficial sugarings, and get back to the altar and communication with God, belief in providence, and to the text that "God brings men out that he may bring them in."

Mr. Balfour, Lord Salisbury and Sir Vernon Harcourt certainly are loyal Anglicans. At whom is Dr. Parker aiming? John Morley is out of the way. Is it Mr. Chamberlain?

Current Thought

AT HOME

"For a church with a fixed creed, such as our Presbyterian Church glories in!" is the last sentence in a suggestive editorial in the *South-western Presbyterian*. The italics are ours.

The *Christian Endeavor World* says that "there can be no 'greater' America without wisdom and grace enough to make it a purer America. If Uncle Sam knows what is good for him he will hand his name in at all the prayer meetings of the land."

Rev. J. M. Buckley, in the *Christian Advocate*, draws the following moral from Dr. John Hall's career: "No minister, nor indeed any other person, should resign a position otherwise than irrevocably. Roscoe Conkling, of immense power in the Senate of the United States, resigned, but not irrevocably, and with what result? President Andrews of Brown University resigned, but not irrevocably, and with what result? John Hall resigned, but not irrevocably, and with what result? Theodore L. Cuyler resigned, but irrevocably, and how different the result!" Dr. Cuyler in *The Evangelist* says substantially the same thing.

ABROAD

A writer in *The Speaker* defines the Turkish Government "as anarchy, tempered by rebellion and massacre. . . . The heir-apparent of Islam lives in St. Petersburg. History, religion, race give this mission of a holy war to Russia. And though it may employ diplomatic weapons in preference to cannon, the end of its long pilgrimage through the centuries must be Sancta Sophia and the final eclipse of the crescent."

The correspondent of the London *Chronicle* at Omdurman writes that the reconquest of the Soudan is worth nothing commercially to Great Britain and never will be worth anything save in conjunction with the establishment of a British Central African empire. He says that nothing like the slaughter of the Dervishes by the British rapid-fire guns in the battle of Omdurman is recorded in history. Fifteen thousand out of 35,000 warriors fell in three hours.

The October *Atlantic*, with its usual array of timely articles, has two that bear directly on future Anglo-American relations—Hon. Carl Schurz writing from the conservative American standpoint and the Oxford jurist, A. V. Dicey, writing from an equally conservative standpoint. Mr. Dicey warns against entering upon any alliance which has no more substantial basis than the sentimental emotion of the moment. "Gratitude, affection and love," he holds, "are feelings proper to individuals," but "they have nothing to do with the relations between states." He points out, also, that it is certain that times must come when there must be an "apparent opposition between the wishes and the interests of the two nations," and that "if, indeed, England and America are ever to be united by the bonds of what may be called a moral alliance, it is absolutely certain that when one ally requires the support of the other there will need to be a certain immediate sacrifice made by whichever party is called upon for help." Mr. Dicey urges that every existing grievance between Great Britain and the United States be put an end to, that an arbitration treaty be drafted and ratified and that the leading men of each nation labor to produce a permanent *entente cordiale*. He considers it unlikely that the present generation will ever witness the reunion of the whole English people, but it is impossible to forego the dream or hope that a growing sense of essential unity may ultimately give birth to some scheme of common citizenship.

English Cordiality

BY M. C. HAZARD, PH. D.

Cordiality is the term I wish to use, for that is from *cor*, the heart, and means a regard from the heart—"a sincere affection and kindness." That is the feeling which today is everywhere manifested in England and by Englishmen for Americans.

The first exhibition which I had of it was when our steamer landed its passengers at Naples. In May some fifteen or twenty Americans had braved the purely fancied danger of being apprehended by Spanish men-of-war by taking passage on the Aller of the North German Lloyd Line for Italy. In the Bay of Naples a lighter took us to the shore. Rounding a large warehouse on one of the docks we came suddenly upon a British man-of-war at whose masthead were flying two flags, the English and American—and the stars and stripes were placed first! For ten days we had been on the ocean, shut off from all news concerning Cervera and his fleet. We were entering a country whose sympathies were known to be with our foe. We were just in a condition to appreciate this token of English good will, and we cheered—how we cheered!—first the stars and the stripes, then the cross of St. George, and then the British ship that flew both flags. At that moment there was not an American present who did not have a warm spot in his heart for all Englishmen.

Later, in July, after Cervera's fleet had met the fate of Montijo's, English cordiality was even more pronounced. Before that time Englishmen had sympathized with us in regard to the motive of the war; that victory filled them with admiration of American pluck and training. There had been some question as to whether Dewey's triumph was not in a measure fortuitous, or at least as to whether the same coolness and good gunnery would be shown by other squadrons. But the fight at the mouth of Santiago harbor settled all that. It was evident that the American navy was worthy of all honor, and Englishmen did not stint the honor with which they regarded its seamen and the nation represented by them. Had that brilliant achievement been accomplished by English sailors the rejoicing and enthusiasm in England could hardly have been more accentuated.

The World's Sunday School Convention was held in London, July 11-15, before the echoes of that battle had had time to die away. That convention afforded our English brethren an opportunity to express their good feeling which they had been coveting. Utterance was given to it so many times that at last it began to be seen that in the mutual admiration between the two countries other lands were being left out in the cold. Every reference to a possible alliance between England and America met with the most tumultuous applause from the delegates of both nations. Inter-fellowship reached its climax when in his sermon Dr. Parker paid a noble tribute to the United States for its generous and high-minded interposition in behalf of a helpless and inhumanly treated people and for the Christian spirit which it had carried into the war. City Temple rang again and again with the applause which followed. He only wished

that the surrender of Santiago had been accepted on the terms offered—that of permitting the Spanish soldiers to depart with their arms. But had the convention been held later, when the terms were finally arranged, the Spanish officers being allowed to retain their side arms and officers and men to be sent home at our expense, he would have had no occasion for criticism but another reason for eulogy.

The warmth shown in the convention is felt throughout England. It is not confined to any one class or portion of the land. It is as pronounced in Scotland and in Wales. Let this good feeling be not misunderstood. It has no ulterior object. It is not manifested for the purpose of drawing the United States into an alliance with England. Englishmen would like to enter into alliance with us; they openly say so; but it is not with reference to getting us involved with them in quarrels too large for their undertaking alone. Two motives influence them. First, they have come to have a strong admiration for American character and achievement. They would like to be associated with those who not only are nearly related to them, but who have exhibited that unconquerable courage which they themselves so eminently possess. It is a drawing of like to like. Next, they thoroughly believe that an alliance between the two nations would be for the world's good. It would be a preventive of war and a guaranty of increasing righteousness throughout the earth. It seems quite probable that we owe the fact that foreign nations did not interfere in our conflict with Spain to the attitude of England. While they might have defied us alone, ill-prepared as we were, they were not disposed to risk offending both America and England; and that suggests how mighty would be the influence of the two nations if they were but co-operating.

It may not be that such an alliance ever will be consummated. Possibly it may not be best that it should be brought about. That is a matter for our statesmen carefully to consider; but whether it be or not, it is a matter for profound congratulation that the two nations have come to such a cordial understanding. There already is an Anglo-American alliance; it is an alliance of hearts. May that alliance never be broken!

In and Around New York

Laid at Rest

In spite of the rain crowds assembled at the funeral services of the late Rev. Dr. Hall held in the Fifth Avenue Church last Tuesday afternoon. Our denomination was well represented by Dr. A. H. Clapp, Dr. M. E. Strieby, Dr. C. E. Jefferson and President Chamberlain of the Clerical Union. The services, though simple, were very impressive. The auditorium and galleries were crowded at an early hour. The body of the church was reserved for members of the New York Presbytery and other organizations, of which there were a large number. The services were in charge of Rev. Dr. Wallace Radcliffe of Washington, D. C., and moderator of the General Assembly, and Rev. Dr. W. M. Paxton of Princeton, who preached Dr. Hall's installation sermon. Dr. Radcliffe dwelt on Dr. Hall's denominational qualities and also showed how that by his death the church at large lost a venerable leader; that he was a man who was loved by all, both orthodox and liberal, that "his work exhibited not John Hall but John Hall's Sav-

lour." Dr. Paxton's remarks were more personal, bringing out the inner life of the man. He said that "nothing but divine grace could have made such a man" and "that it wasn't circumstances which made him," that "he never tried to be great, hence, perhaps, his greatness." In referring to a visit to Dr. Hall's study, Dr. Paxton said that Dr. Hall was a man who prayed over every line of his sermon and that "it was the prayer behind the sermon that gave it its power."

The honorary pallbearers, who included Dr. Storrs, President Dwight of Yale, President Schurman of Cornell, President Patton of Princeton, Chancellor MacCracken of New York University and others who were associated with Dr. Hall in the city, headed the funeral procession, followed by the family of Dr. Hall. Mrs. Hall was unable to be present on account of illness. There were no flowers, as Mrs. Hall had requested. A private funeral was held for the family and the interment was at Woodlawn. A great many had hoped to look once more upon the face of the great man, but they were keenly disappointed.

Christian Influence at Montauk

Now that the soldiers are getting well away from Camp Wikoff there may be made a record of the work accomplished there by the churches. It is to be said to the credit of the Army and Navy Christian Commission that it was the first to arrive there, its representatives having reached the camp simultaneously with the first detachment of soldiers from Santiago. The commission acted loyally for practically all of the denominations, which supported it by sending to the commission, for use in its work at large and not specifically Montauk, \$8,000 to \$10,000 per week for the past several weeks. Five, and a part of the time, six tents have been maintained. The work was less general and more personal at Montauk than at other and earlier camps. Much of it was in the form of personal ministrations, letter writing, and the burial of the dead. Between forty and fifty men in all have been on duty there, rarely fewer than ten at any one time. Dr. Burrell and Mr. Bradshaw of the Reformed Church, Dr. A. C. Dixon of the Baptist denomination, Rev. J. E. Fithian of Sing Sing, Congregational, and Rev. G. A. Hall, Methodist, were among the workers, and more stood ready to go if needed. Some of the others in charge of tents were ordained men.

Episcopallians of the country contributed to some extent to the commission, and at all times worked in entire harmony with its men at Montauk. Rev. Henry B. Bryan, canon missionary of the Garden City Cathedral, assisted by Brother James of the order of Nazareth and Father Fieff of the order of St. John the Evangelist, have been at Montauk throughout September. They had a tent presented by the president of the national council of the Brotherhood of St. Andrew, but much of their work was personal in the hospital.

About twenty different Roman Catholic priests have been there during the time the camp has been open, but a force of five or six only has been maintained. They had a separate tent, but, like the Episcopallians, used the commission tents at times. Entire harmony prevailed and the best work of all was put forth. Rev. Eugene Porolle of Brooklyn was in charge, but the Catholic bishop of Brooklyn was at the camp several times. A few services were held, but their work consisted for the most part in personal visitations in the hospital and in reading burial services for the dead. A marked feature of the Roman Catholic work was performed by the nurses colloquially known as the "coronet" sisters, from the peculiar shape of their head covering. More than 100 of these have been present, but the number is now scarcely one-half that, some being no longer needed and some having gone to Porto Rico on transports. These sisters have their mother house at Emmitsburg, Md., but they were recruited from houses in Chicago, Washington, Baltimore and the Naval Hospital at Norfolk.

CAMP.

Chaplains in the Army of Invasion and Occupation

By Rev. Peter MacQueen, M. A.

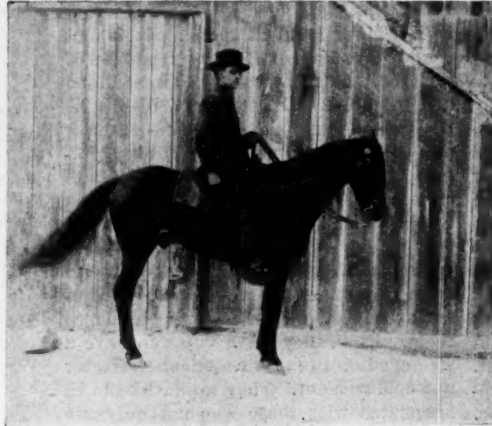
The chaplain is the knight of the battlefield. His true office is to tent with the soldier, march with his regiment, attend the wounded under fire, administer the consolations of God amid the hate and carnage of man. He has grand chances to do good—any kindness shown, any service rendered under flying shells and burning fever will never be forgotten.

In the desolate *chaparral*, on the phantom transport ship, on Porto Rican hill and valley, I found the chaplains doing God's good work like true chivalric soldiers. Some few might be weak and useless, looking after their shoulder straps, their rations, and a soft couch if it was to be had, but in the main I am convinced that the spiritual life of the regiment was enhanced, the bodily welfare of the men taken care of, the graceful gleams of friendship and religion were cast into the awful woof and warp of fever wounds and death by those faithful men who, being in the regiment in the time of peace, chose to follow

he died. It was a sad little party that left for Siboney next day. We lowered a plain deal box into a boat. Mr. Robinson came down bareheaded, with a Bible and

prisoners, and for patients in the hospital. He held temperance and revival meetings and made personal appeals to the men. He told me that there were thirty post chaplains, not with regiments but stationed in forts; also there is a chaplain with each of the two colored infantry and the two colored cavalry regiments—those men who with a daring never excelled charged at Guasimas and San Juan Hill. There were few deaths on the Relief, and all that mortal care could do for suffering men was done by Chaplain Robinson and Surgeon-Major Torney to alleviate the "pangs that conquer trust."

A splendid man for hearty help and kindly work was Father Murphy, whom I met and conversed with on the pier at Siboney. This chaplain was doing all he could to get conditions changed. He was powerful in his appeals to the officers in command and utterly fearless of any frown from high places. He administered the consolations of his

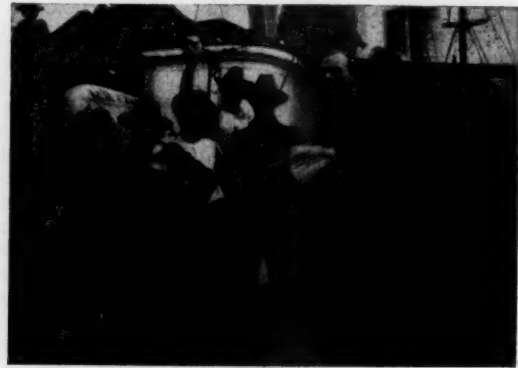


REV. H. A. BROWN
Chaplain of the Rough Riders

a prayer-book. Then the men rowed away. We took the body reverently and



REV. J. W. FORBES
Chaplain of the First Volunteer Engineers



CHAPLAIN ODELL
Preaching to the First New York Volunteer Engineers

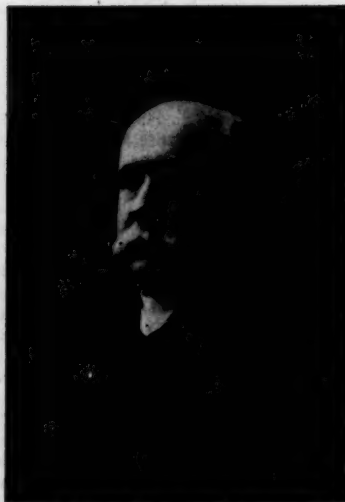
it and minister to it in time of tragedy and war.

The first chaplain I interviewed was Rev. George Robinson of Fort Leavenworth, Kan. He was a Presbyterian in the regular army, but was stationed on the ship Relief this summer. It was the 10th of July, just the closing day of the fight at Santiago. There were whole boat-loads of patients brought out from Siboney. Most of them had had their wounds attended to before leaving the shore. The chaplain was helping the wounded men out of the boats. In the long night the poor lads groaned. Mr. Robinson was taking a message from this one, writing a letter home for that one, bringing a cooling drink to assuage the thirst and fever of a third, and looking after the burial of such as passed away from suffering and wounds.

The night I slept in the sick ward of the Relief several operations were performed. One was the removing of a bullet from a man's shin bone, another was upon a poor lad who lost his foot, still a third was the taking of a piece of shell out of a soldier's side. This was too severe to cure. All the night long I heard the wailing of the sufferer, and at dawn

buried it beneath the palms, on a green knoll overlooking the ships.

Mr. Robinson's duties at Fort Leaven-



CHAPLAIN GEORGE ROBINSON

worth in time of peace were the preaching of a sermon to the soldiers twice each Sunday, a Sunday school service for the

church to dying men on the red fields or by the slow bed of fever. He talked like a brother to the private soldiers. You never saw Father Murphy currying favor with an officer. He spoke in stinging rebuke against the red tape which cursed the living and neglected the dead.

With the Ninth Massachusetts Father Murphy landed at Siboney, July 1, while the battle of Santiago was going on. Next day he went to the division hospital and helped attend to the 400 wounded there. He arranged with Father Fitzgerald of the Twenty-second Regulars to take care of the Catholic wounded who were sent to Siboney. He tells of a young man in the Ninth Massachusetts whom he found by the aid of a lantern and whom he nursed back to health, notwithstanding Dr. Guitaras had pronounced him incurable.

Father Murphy did not confine his sympathies to Catholics alone, for he helped everybody within his reach, and one morning last July, when I was starving, he insisted I should eat half of his frugal fare. What called my attention to him was the tenderness he showed in helping wounded men into the boats during the high surf. July 18 he was detailed to his

own regiment back of Santiago, and when the fever carried off so many he performed the burial services for the Ninth Massachusetts not only but for the Twenty-first Regulars and other regiments within a radius of several miles. On Sept. 27 he was given an ovation in Boston and a gold medal commemorative of his services in the war.

Among the Catholic clergy who won conspicuous respect were Fathers Hart and Fitzgerald, the latter called "fighting Fitzgerald" because of his prominent bravery in the great battles in front of Santiago. Sometimes at roll call there would be a list of missing. Father Fitzgerald or some of the chaplains would start out among the underbrush and look for wounded men, who might be lying in the agonies of thirst and loneliness. They often found a wounded man who had dragged himself to one of the streams and lay there bleeding or dead. If the lad were dead the chaplain would bury him with the rites of the church and the honors of a soldier, with flag and taps; if wounded these strong-muscled priests would carry him on their backs to some hospital or tent where he could get his wounds dressed. At one time a soldier was found in the *chaparral* dead, still clutching with his right hand a vulture which he had choked to death, and with a great gaping wound in his breast made by a bursting shell.

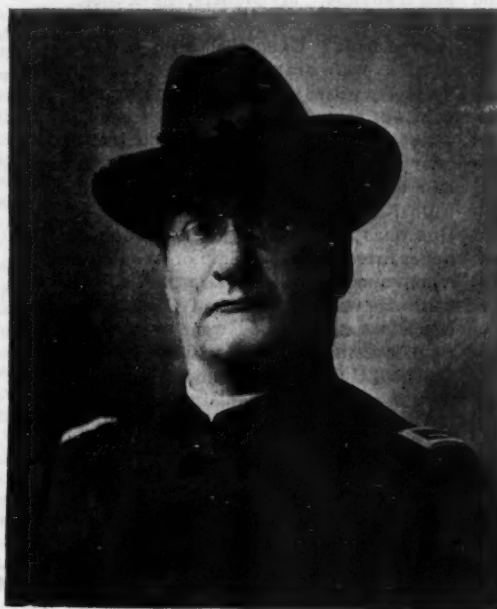
A small cross was put at the head of the graves, with the man's name and the date of his death marked upon it. And if the date were July 1st, 2d or 3d you knew what the man died from. These little ceremonies and kindnesses were held in high esteem by the army, especially the military honors to the dead.

Coming home from Santiago on the Concho, we had the chaplain of the Thirteenth Regulars, Rev. R. L. Groves. He had been terribly emaciated by yellow fever. He was one of the most afflicted men on the entire ship of fever-stricken souls. With disease withering him and death looking him in the face, he would stagger out on deck and go down into the hold to perform the last rites and do the military honors above dead heroes ere we committed them to the sea.

The Concho was the worst ship of all the transports. There were 175 patients taken aboard at Siboney. We had scarcely any medicines, and no food suitable for convalescents. One poor man besought me for God's sake to give him a mouthful of food. When I went to get it Dr. Lesser told me he was a typhoid patient and would die if he ate the rough food, the only kind I could get on board. I told him the doctor's verdict, and his look will haunt me long. A comrade soldier gave him corned beef and hardtack. He took and ate, and died in two hours.

There were only six girls of the Red Cross to help Dr. Lesser in all that bivouac of misery. They were Misses

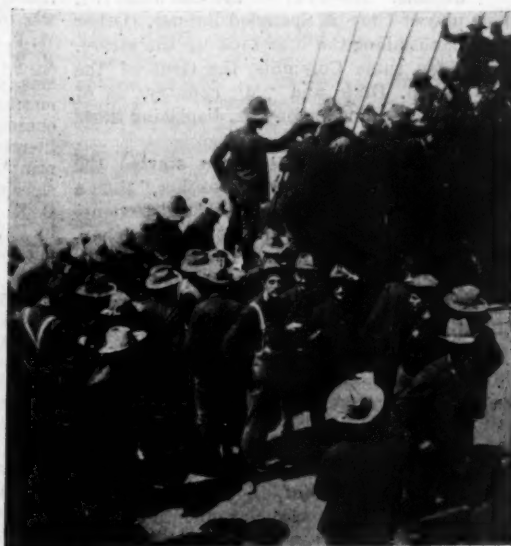
Gardner, Babcock, Peterson, Anne McCue, Minnie Rogal and Isabella Olm. Mrs. Lesser was also a nurse. Remember these names, for they ought to shine in the history of the war. There was no deed of valor done at Guasimas, Caney or San Juan Hill surpassing the heroism of



CHAPLAIN MURPHY
of the Ninth Massachusetts Regiment

these Red Cross women on the desolate phantom ship.

It was in scenes like these that the chaplain offered help to the dying and the dead—himself a living skeleton. When three bodies had festered in the hold for two days, this heroic clergyman performed the rites of burial and had to be held up by the sailors to keep him from falling. I was proud to belong to his denomina-



WATCHING FOR THE FIRST GLIMPSE OF HOME

tion. I felt about him as Kipling's sailor felt about the men who went down on the Victoria: "They wuz come of our race; they wuz brothers to us; they wuz fellers we'd seen and knew."

As an example of how much importance the soldiers put on the work of a chaplain, I may quote two instances.

One hot day I stopped at the battlefield of Guasimas to lunch with the outpost which was guarding the clothing thrown away by the soldiers during the battle. These men told me how a comrade, Lieut. E. Brahell of Battery F Second Artillery, died during the night of July 15 with

fever. The road to the division hospital was blocked by mule-wagons and the sick man could not hold out. He died in the wagon. The men were at their wits' end for a chaplain. They wanted me to go and see the grave and the inscription and asked me if it was all right. It was a detachment of the D. C. National Guard, composed of Privates M. L. Colk, J. E. Gately, J. C. Sargent, William Lynch, W. J. Gilmour and Corporal Norris. They were particular to put their names on the board over the grave and informed me that they had fired three volleys, sounded taps and sang, "Nearer, my God, to thee." All this was a serious, even tragic, matter to them, and they said if I thought it was not all right they would go with me and hold the service over again. The same men further stated that they had been careful to inter any dead Spaniards, knowing in what high respect these latter hold the service of Christian burial. So that a chaplain in the army is a great comfort to men who may at times be utterly care-

less about religion.

A second instance was at Guayama, Porto Rico. The Third Illinois were without a chaplain for a time. I happened to be on the steamer Chester which carried the chaplain of that regiment, Rev. Dr. Odell of the Baptist church, Joliet, Ill. Dr. Odell was my stateroom companion, so I got all the information first hand.

When we reached Ponce General Miles gave Dr. Odell a steam launch to take mail to General Brooke's headquarters, and also the mail of his own regiment. We sailed to Arroyo and went in government wagons from there to Guayama. When Chaplain Odell reached his regiment he found the regimental hospital abolished and two of the three regimental doctors detailed to the division hospital. Much complaint was made about the carelessness toward the sick and neglect about interment of the dead. The chief physician, Dr. Huidekoper, was much spoken against, because, it was said, he was a veterinary surgeon (though I learned since returning to America that he was considered a skillful doctor as well). It was also claimed he was hard-hearted to the men. The boys said he had a glass eye and lost it when he got drunk. All this was very disturbing.

We hastened to the division hospital, where we found things very bad. The chaplain did not mince matters. They must get cots, he said, for the sick of his regiment; proper nursing and medicine must be forthcoming at once. He himself laid aside his coat and got to work.

The hospital was on a fine hill, but the

entrance to it, behind the old cathedral, was a mire. Underbrush had been cut and left to decay in the ardent suns and beating rains. Odell went right at things and in no time made a vast improvement. Lieutenant Starritt, one of the regimental doctors, said to me: "Look at that man under the hole in the canvas. He has typhoid fever. Last night it rained and the water came through in streams right on his face. He was convalescing; now he is worse than ever. The man next him also had typhoid fever. A festering sore formed in his mouth. I had no alcohol to bathe the wound, but had to take ammonia." The lieutenant then told the following story of the burial of the first lad who died from the Third Illinois Volunteers: "Two hundred cots were sent from Chickamauga. Only a few of them reached here. Hence men are lying on the ground and dying. When the first man died in the Third Illinois Dr. Huidekoper told me that the funeral would be attended to. A party came to bury him and carry him through the town without a flag. He was to be laid away in some obscure swamp. I refused to let the boy be thus interred without military honor. I went in search of a flag. I made the convalescents watch the body and not let the pine box in which it was placed get out of their sight. The brigade quartermaster refused to give me a flag. He said, 'There was one buried yesterday without a flag.' I replied, 'That is no good reason why this man should be; one disgrace does not justify another.' I went to the English consul, borrowed a flag from him and draped the bier with it. I then got a bugler from the Pennsylvania Artillery, went out to the cemetery and read the Episcopal service. The bugler sounded taps. There was no grave dug. I had to send an orderly to General Brooke for a detail of men to dig the grave. I also sent for a native. The native came first and did the work. Colonel Huidekoper cared for none of these things."

I sat by the bridge at the river one evening; a picket of Joliet boys guarded the entrance. They came down from Colonel Bennett's headquarters, where Odell was giving out supplies, with the look that children have when they get Christmas gifts. Each man had a tin box under his arm, and it was not filled with corned beef. They told me, "Odell is a very proper parson; and, comrade, ye oughter hear the old man preach when he's at home."

The last Sunday night we were out we had a wonderfully solemn service at the eventide. The men were watching for the familiar shores, the sun was sleeping in a bed of amber, the flying fishes skimmed the crested waves like humming birds of the sea. It was more to these men than coming home; it was the escape back into open air from a dark cavern that dripped with horror. From the surf-beaten beach and the white terror of the ambushed reefs, from battlefields where life was flung away as if it were no use, from fever cot and fetid swamp and phantom ship, their comrades had gone up to God.

Now they were almost escaped and free. At such a time their hearts were tender. Chaplain Knerr of the Fourth Pennsylvania opened the meeting with the noble hymns, Onward, Christian Soldiers and At the Cross. Then Chaplain Trimm, a

Methodist and chaplain of the Third Wisconsin, addressed the men. They turned up eager, happy faces to hear his message. He was a strong, wholesome fellow. He told them of the heroic conduct native to a soldier, and called upon them to be God's soldiers as well as Uncle Sam's. When he stopped they clapped and cheered and then sang, "My country, 'tis of thee." A Catholic colonel said to me, "I liked that sermon." Then the tinted curtains of night were drawn, and the firmament was sown with stars and glimmering with points of peaceful light.

Rev. H. A. Brown, the Episcopal minister of Prescott, Ariz., was the chaplain of the Rough Riders. He accompanied his regiment into the fight at Guasimas and carried off the wounded under fire. To be chaplain of the Riders a man must be *sui generis*, which Brown was. He was a graduate of Oberlin College, class of 1888, and went west to get rid of consumption. The Riders in their Ballad of Guasimas had a line, "Our losses were the worst, the chaplain even curst," but I think they used "curst" simply to rhyme with "worst." Brown was as dry as an alkali prairie. His wit was of the Arizonic type, and his religion vented itself in a dozen kindly ways of life and preaching. The men liked this sort.

One night I told Brown of a desolate grave in a wretched mud hole on the road near El Pozo, and I remarked that some hand had put a cross upon it and written, Axel Christensen, died July 1, 1898. "Yes," said Brown, in a reminiscent mood, "he died on my horse. His bones were all broken by a shell. I had to bury him by the wayside."

Brown had good soil among the Riders on which to scatter gospel seeds. One night I well remember. It was the evening Santiago surrendered. We were camped just back of the trenches. The soft night fell on the happy host and bathed the hills and vegas in a mist of dreams. The band on the San Juan Hill played The Star Spangled Banner. Other bands along the line took up the strain. Then came Columbia, the Gem of the Ocean, Dixie and "My country, 'tis of thee"—grand Saxon airs, displacing those of old Castile.

Finally Chaplain Brown started the hymn, "Nearer, my God, to thee," then a hoarse cowboy began "Yield not to temptation." At the end of that hymn the chaplain gave out, "What a friend we have in Jesus"; a Scotchman from New Mexico next suggested, "Where is my wandering boy tonight?" and an Englishman from the Soudan followed him with,

O, tender and sweet was the Master's voice
As he lovingly said to me,
"Come over the line, it is only a step,
I am waiting, my child, for thee."

It surprised me to find how the men knew the words of all the verses in the hymns. They put such soul into them as I have never seen in any church. They had fought and conquered in one of the greatest battles of all time. Would they conquer and win in the timeless eternity?

The Catholic Review admits frankly that "the Holy Church gives to every Catholic the freedom of Bible reading, but only under its own interpretation." This is very honest and very illuminating, but also full of warning. The Protestant position is that God gives to

every man the privilege of deriving from the study of revealed truth, guided by the Holy Spirit, all that is essential to entrance upon the life of the spirit. Where the Catholic puts the church, the finite, the Protestant puts the infinite, God.

New Hampshire Endeavorers

The general verdict regarding the convention of the C. E. Union last week at Manchester, N. H., indicates one of the most popular gatherings of its history. Eminent leaders of the movement, including Dr. and Mrs. F. E. Clarke, Professor Wells, Mr. Shaw and Dr. Wayland Hoyt, and 900 delegates were present. The spiritual tone was excellent, the quiet hour serving as an inspiration to this end.

The chief address of Monday evening, besides the stirring words of Pres. W. H. Getchell, was made by Dr. Clark. He explained the meaning of The Christian Endeavor Birthright as a "double portion of service and blessing."

Prof. A. R. Wells conducted an open parliament constructing with the manikin of a Dissected Endeavorer an active and useful member. Good Citizenship, Why and How Taught by the Church was the topic of an address by Rev. Cyrus Richardson, D. D., in which he explained the admirable plan and practical range of classes in citizenship conducted in his own church at Nashua. The Junior Garden was delightfully rendered by the children of Manchester. Mrs. F. E. Clark narrated interesting experiences in Mexico, and Miss A. H. Jewett reported the growth of the junior work in New Hampshire.

Large audiences filled two churches and heard strong addresses at the evening session. In the convention church—the First Congregational—Professor Wells spoke upon the Tenth Legion. Rev. Wayland Hoyt, D. D., vigorously discussed Lessons Taught by the Late War. In the First Baptist Church the Disproportion of Benevolences to the Riches in the Church was considered by Rev. W. G. Puddefoot, M. A. Rev. E. D. Burr, D. D., in considering the Study of the Book, dealt largely with the educational value of the Old Testament.

The last day of the convention proved a rainy one throughout, but the attendance continued excellent. Endeavor and the Press was the subject of the first address by Rev. W. P. Landers. The secretary and treasurer, F. W. Lund, reported twenty-one local unions, with 311 societies having an aggregate membership of 7,425; 217 were added to the church by confession last year. The good literature committee reported through Chairman A. B. Cross, who stated that New Hampshire was first in making this a department of C. E. work. A scholarly address was given by Rev. C. L. Merriam upon this theme. The missionary superintendent, Rev. E. S. Tasker, made partial report for his department. Ninety societies gave \$1,716. The Franklin Street Y. P. S. C. E. of Manchester received the banner for largest proportionate amount. Nuggets from Nashville were dug out by Rev. J. T. Beckley, D. D. Committee members were helped in their work by the bright School of Methods conducted by William Shaw, treasurer of the U. S. C. E.

Owing to the continuation of the storm, the evening service was held in First Congregational Church only. Mr. Shaw spoke strongly upon Being and Doing, and Rev. Smith Baker, D. D., clearly indicated the real Mission of Endeavorism. The Temple Idea of Life, by Dr. Beckley, was a plea for care in foundation laying. Dr. Hoyt gave a powerful address upon The Value and Victory of Personal Endeavor. President Getchell conducted a brief consecration service. The officers for the new year are: A. M. Wilson, president; F. W. Lund, secretary and treasurer. H. G. Woodruff has been appointed editor of the *Granite State Endeavorer*. The 1899 convention will be held in Newport.

In and Around Chicago

The College for Teachers

The gift of Mrs. Emmons Blaine, formerly Miss McCormick, of \$5,000 a year for five years has made possible the attempt to establish a teachers' college in Chicago. Its opening exercises were held, Sept. 30, in the new Studebaker Concert Hall, which, seating about 1,700 people, is attractive and convenient in every respect. At this the second time it has been used it was crowded. President Harper described the work to be done. The gift of Mrs. Blaine, the existence of the university faculty, and a great body of earnest teachers who need and desire instruction in the best methods of imparting instruction and, above all, who need to devote themselves constantly to the cultivation of their own intellectual life unless they would sink to mere routine service, present a problem which the establishment of this college will try to solve. The president further said that the entire time and energy of the teacher belong to the schools which he has been employed to serve, that in the use of this time and the employment of this energy there should be a proper distribution and that in this distribution self-improvement should always be sought. For the sake of the nearly quarter of a million pupils in our public schools this self-culture should be a constant aim. The president of the Board of Education, Graham H. Harris, Esq., expressed his appreciation of the effort of the university to furnish the teachers of the city with the opportunity of studying under the best instructors, and Superintendent Andrews not only welcomed the new movement but emphasized its necessity and urged teachers to avail themselves of it to pursue special studies, even if they have little time and little strength. Their work will be easier and more successful for the sacrifice they may make to attend the classes open to them. W. J. Onahan, Esq., a Roman Catholic, spoke heartily in favor of the university. Incidentally he said that there are 60,000 pupils in the parochial schools of the city under the care of 1,000 black-gowned teachers, and that for them as well as for the 240,000 in the public schools and their 5,000 instructors he welcomed this teachers' college.

The dean of the new college closed the speaking of the evening with a clear account of what it is proposed to do—not to establish a normal school, not to give instruction in the subjects which are taught in the public schools, but in subjects which are of great value to teachers and which are related to their daily work. Dean James said that the extension work of the university in and about the city has now an income of \$8,000 a year from tuitions alone in place of half that sum four years ago. The present movement is an attempt to provide college instruction for busy people at such times and in such places as will best enable them to receive it. University extension this year has made provision for thirty-six classes in various sections of the city and on every day of the week except Sunday. Classes are to be formed, also, every week day on the subjects taught in the college for teachers in the Fine Arts Building on the Lake Front and at the university itself. These subjects relate to history, literature, mathematics, civil government, political economy, pedagogy, Greek, Latin, French, Spanish and German. Rhetoric and English composition, nineteenth century history, child study and histology will be embraced in the course. It is proposed to adopt the same standards of acquirement as in other departments of the university, and when a degree has been earned to bestow it. Tuition is about twenty-five per cent. lower than in the other university colleges.

Installation of Rev. George R. Merrill, D. D.

Another of our promising churches, the Leavitt Street, has its pulpit filled and with a

man of rare consecration and ability. Certainly no one within recent years has received a heartier welcome from all sides than has been accorded Dr. Merrill. Yet he is not a young man according to the standards of most of our churches. He must have passed the dead line of fifty, although he is now in his prime. He was born in Newburyport, graduated at Amherst in the class of 1865, entered Bangor Seminary, but interrupted his seminary course by serving the A. M. A. for a season at Hampton, Va., where he helped to lay the foundations upon which General Armstrong later built so magnificently. In 1867 he became pastor of the Congregational Church of Henrietta, N. Y., a little town near Rochester where as a private student he was permitted to complete his theological course under the Rev. Dr. E. G. Robinson, afterwards president of Brown University. From 1872-76 he was pastor at Adrian, Mich.; from 1876-79 of the second church at Biddeford, Me., which he was obliged to leave on account of the climate.



REV. GEORGE R. MERRILL, D. D.

Then for seven years he served the church at Painesville, O., and from 1886 to June, 1898, the First Church in Minneapolis. His ministry has been attended with those special fruits in revivals and constant conversions which so gladden the heart of a pastor. It has been rich on its Biblical side, and to this reference was gratefully made in the resolutions of the council which dismissed him from his charge in Minneapolis. As a Biblical student Dr. Merrill has kept well to the front, weighing well the results of the higher criticism, but still confident that in the Bible we have the only trustworthy revelation from God to man. Dr. Merrill is the father of seven children. A son, after spending two years in Germany as a fellow of the Hartford Theological Seminary, has now entered upon college work at Alntab, under appointment from the American Board; a second son is in the middle class of the Chicago Theological Seminary. In 1893 Dr. and Mrs. Merrill enjoyed an extensive trip on the continent of Europe. He has had large and successful experience in teaching the English Bible, and has long conducted the teachers' meeting in Minneapolis. He has frequently given instruction in the Bible in State and other conventions and recently in the trans-Mississippi S. S. Congress at Omaha.

It is not strange that the statement of the religious experience of such a man should be tender and touching, or that the paper setting forth his theological views should be clear and Scriptural, so clear, in fact, and so carefully balanced as to lead the council, without putting a question or being by itself, to ap-

point a committee to arrange for the public exercises of installation. The paper touched upon every point in the theological scheme, but in language so fresh, clear and Scriptural as to satisfy every one present that its author had no other aim in his ministry than to preach Jesus Christ as God's gift to man and man's only way of reconciliation with the Father. Sixteen churches and the theological seminary were represented on the council. President Fisk was moderator. The sermon was by Dr. Gunsaulus, the installing prayer by President Fisk, the charge to the pastor by Dr. Noble, the right hand by Dr. D. F. Fox, and the charge to the people by Prof. H. M. Scott. The pastorate has begun with promise and with an enthusiasm seldom witnessed.

The Twenty-fifth Convocation of the University

Although the reports of money given the university the last three months were less striking than ordinarily, only about \$35,000 having been received, the exercises were in many respects among the most interesting in the history of the institution. Saturday evening Dr. Charles Cuthbert Hall gave the convocation address in the Studebaker Hall, his subject being Some Essential Elements of the True Academic Spirit. He also preached the convocation sermon Sunday. Monday and Tuesday were set apart by the university to the discussion of themes in which ministers are supposed to be especially interested.

The subject Monday morning was Christianity and War, Dr. Noble speaking in answer to the question, Can There Be a Christian War? Rev. W. O. Shepard speaking of Christianity and Arbitration, and Dr. Cuthbert Hall on the Christian Ideal of Patriotism. Dr. Noble made it clear that a nation may fight in self-defense, or, when oppressed, to gain its liberty, and that a nation may interpose with its armies to aid a weaker nation if the latter is unable to secure its rights. Dr. Hall would find patriotism in other places than on the battlefield or in the advocacy of war, necessary as patriotism here often is. In his judgment, it is in the wholesome soundness of a nation's inner life, in its sense of kinship with other nations and in its sense of stewardship in the holding of its own privileges for the sake of mankind. After luncheon the Ministry of Today was discussed, its New Demands being treated by Dr. Hall, its New Equipment by Prof. C. R. Henderson of the university, its New Dangers by Prof. D. A. Hayes of the Northwestern University, and its New Opportunities by Prof. Graham Taylor. The subject of the Tuesday morning conference was Christianity and the Educated Classes, in which an answer was first sought and given in the negative to the question, Is Culture Necessarily Agnostic? This was followed by a consideration of the mission of culture to popular theology, and of the responsibilities of the church toward those who are neither poor, ignorant nor de-raved.

The university opens with brighter prospects than ever. The attendance during the summer quarter has been beyond all anticipations and more than justifies the decision to keep the university open during the hot season. Another building for the ladies' department of the university is approaching completion. A hall for the use of the Y. M. C. A. was dedicated Sunday evening, but a chapel large enough to accommodate all the students at the same time is greatly needed. Prosperity always creates new demands. With a property estimated at nearly \$9,000,000 and salaries already amounting to \$309,000 annually, it is evident that the endowment must be rapidly increased or the burdens under which so many small colleges groan will be felt by an institution which so many look upon as swimming in wealth.

Chicago, Oct. 4.

FRANKLIN.

THE HOME

A Death Song

BY PAUL LAURENCE DUNBAR

Lay me down beneaf de willers in de grass,
 Whah de branch'll go a-singin' as it pass.
 An' w'en I's a-layin' low,
 I kin hyeah it as it go
 Singin', "Sleep, my honey, tek yo' res' at las'."

Lay me nigh to whah hit meks a little pool,
 An' de watah stan's so quiet lak an' cool,
 Whah de little birds in spring,
 Ust to come an' drink an' sing,
 An' de chillen waded on dey way to school.

Let me settle w'en my shouldahs draps dey load
 Nigh enough to hyeah de noises in de road;
 Fu' I t'ink de las' long res'
 Gwine to soothe my sperrit bes'
 Ef I's layin' 'mong de t'ings I's allus knowed.

Abused Children

The Anti-Cruelty to Children Society needs to extend its work so as to instruct not merely the poor but the well-to-do. Not long ago we saw a woman, whose little child hesitated to take what for it was the considerable leap from the step of a street car to the ground, seize it by one arm and swing it clear to the sidewalk. The child naturally screamed with fright and pain and then was scolded sternly. At another time we saw a mother vigorously box the ears of an equally young child who was crying in the street. In each case permanent physical injury to the little one may have resulted. In each case, too, the mother looked like a woman affectionate in general and anxious to treat her child properly. But in a moment of irritation she risked seriously harming it, and made a pitiable exhibition of her own lack of self-control. It is not alone the children of the poor and of those supposed to be ignorant who suffer abuse.

"Is it not time that attention was called to the woeful lack of practical knowledge of well-established sanitary rules among the people at large, as shown by the personal habits of the soldiers in camp and on transports, and that repetition of such disgraceful conditions was made forever impossible by a diffusion of the fundamental principles of hygiene through the public schools?" asks Mrs. Ellen H. Richards of the Massachusetts Institute of Technology. The question is worth considering now while the public is aroused, through the experience of the army, to the evils of unsanitary conditions. Such instruction would make for better food, healthier school-houses, cleaner streets, a more satisfactory disposition of garbage. And why should not boys as well as girls be taught food values and the evil effects of a diet of sweets and starches, pastry and grease? The food furnished the soldiers by our Government is a source of shame to us, but it is noticeable that the stuff which they bought or begged their home friends to send was not conducive to health. In the swamps of Florida and Cuba they longed for the pie of New England and indulged liberally in this and other indigestible things as soon as they could be obtained. Business and professional men are little wiser in their choice of food, if we may judge from the dishes called for

in restaurants and lunch counters. We recently observed a man making a lunch of a piece of squash pie, a cream cake and a cup of strong tea. Could any schoolgirl have shown less sense? If such indulgence is due to ignorance, let us instruct the children; if to a depraved appetite, let us preach temperance in eating as well as drinking.

Gain by Loss

The announcement that a blind man has been graduated from the University of Texas, with the highest honors and at the head of a class of one hundred, illustrates anew what has been often remarked that the best work is not always done by those who have the best equipment. Young men in perfect health and in full possession of all their faculties often fail to realize the importance of exertion and so are easily outstripped by comrades less generously endowed. The loss of an important sense or member of the body frequently means a gain in all other directions. A boy of strong character and ambition, who finds himself blind or deaf, resolves that, in spite of this deficiency, he will accomplish just as much as anybody, and his determination results in victory. The loss of sight or hearing renders him oblivious to the distractions which waste the time of his more fortunate friends, and he concentrates mind and energies in a way impossible to those who see and hear everything. Of course, a weak character is always in danger of being overwhelmed by misfortune, but it is noticeable that very often with the crippling of physical powers there is developed a strength and nobility of character which lift a man above his fellows and make him an inspiration to them all.

Where to Draw the Line on Personal Culture

BY ELLEN C. PARSONS

What, leave off educating ourselves? Come to an intellectual standstill? Permit lichens to overgrow that altar of culture which we have reared assiduously, to which we have dedicated our tax lists, our Brahman caste and our Home Culture Clubs? Perish the thought! The man who does not grow is uncalled for. He is left behind; the world will not listen to him.

Not so fast, my modern Athenian. This is not a plea for razing college walls or reducing the university course to a Chautauqua scale. An inevitable "line" there is, already. Human endurance has set a boundary on our reaches after human knowledge. Even Mrs. Allarewelcome, who belongs to seventeen clubs, says their League for Latest Light on Last Things Knowable is to be her last. Her physician has put his foot down. At present she is a valuable patient, but one more instrument of culture, he thinks, will spoil her. Shall we, like her, submit to inexorable limits only? Which is better, to strain forever towards the circumference of all that can be known, or to relate one's self intelligently to our limitations? What will enter in to determine where our boundary stone must be?

We know persons who have deified culture until their lives have suffered arrest on the road to influence and happy usefulness. Here and there we meet them,

chilling men and women, with a restless ear for the latest communicable intellectual output, and ever the same nervous inquiries: "Have you investigated this new theory?" "Have you read the last critique?" We see them now and then, pitiful objects, middle-aged, yet still only preparing for a career. They have been graduated and have taken one supplemental course after another, but they alight nowhere. Their classmates entered themselves active workers on life's arena long ago, but they appear as if dazed by some glimpse of endless fields, and still they frequent the great library alcoves and every year have less and less to report.

Especially we meet the modern woman, gloved and bonneted, on her absorbed way to use her tickets in lecture courses, day-devouring art exhibitions, night-consuming dramatic and musical displays. Culture is her standard. She would disdain to use cosmetics for the sake of pleasing, but she is forever polishing her own talents as personal decorations. Is not the selfishness of culture just as selfish as the selfishness of appetite or of miserly accumulation?

Then it is just here we draw the line. With those who claim to follow Christ personal culture must stop at the point where it becomes selfish. We are right to love culture for its own sake, and we cannot resist a preference for cultivated society. One keenly sympathizes with Professor Wyckoff, pursuing his labor experiment in Chicago, when he longs for the sound of "cultivated speech" after "the brutalities of street dialect." But Christ laid his glory by, and his followers, for the sake of treading in his footsteps, are often called to surrender the quiet of a life among books and stimulus of the æsthetic faculties. Can a loyal Christian attend a club which meets on prayer-meeting night? Will a tender Christian be out to exciting entertainments till midnight, or after, of Saturday, thereby either to be kept from church next morning or to be found there with an exhausted head, unfit for active worship? Is it possible for those whose lives are hid with Christ to devote six days in the week to cultivating themselves for themselves and on Lord's Day to have fellowship with his sufferings? Shall any woman, who would fain, like the Marys and Salomes, bring sweet spices for the Master's use, pursue the Delsarte system and the lore of Egypt but make no purposeful offerings to the fund of church hospitality and social power?

An intelligent woman was left alone with means and leisure. She looked about her and said to herself: "Why should I live in this narrow town? I belong to a great nation. Let me go out and avail myself of its advantages." She chose her city, and after ten or fifteen years, verily, she has her reward. Her dress and bearing are unmistakably in city style. She converses on all urban subjects, compares orchestras and painters, scholars and preachers. Her horizon has broadened and people say she has done well for herself.

Another I knew who, after passing her girlhood in a city, chose to spend the rest of her days in the village where she was providentially placed. She sometimes felt her deprivations but she nevertheless enriched her life and that of her neigh-

bors. There was no public library and she brought more new books into the community than any dozen other people. Her simple parties were the standard for social amenities. No neighborhood injustice or meanness could lift its head but Miss B.'s foot was on it. She was the protector and, humanly, the salvation of a bevy of nieces and nephews, and it was her kindness and keenness that drew out the shy young people, suppressed the forward and encouraged them all to go to school.

The reason why crowds of people of refined taste and æsthetic instincts are outside the church is that they would have to nail something to the cross; and one reason that the church does not yet march to victory is that so many of its membership are turning their talents, not unitedly into the channel of the church's power, but inward upon themselves. Let women leave off hashing and rehashing Charles Lamb and The Marble Faun and bring their eager minds into the missionary meeting to study the Acts of the Apostles going on today. Let men of affairs and professional men, like our General Howard and Justice Brewer, go into Sunday school and prayer meeting and stamp them with the experience which they have gathered in the university of life.

The New Testament philosophy that in losing his life one finds it again has remarkable illustration in this matter of sacrificing culture to service. The Master is going to accept our sacrifice as *sacrifice*—it will be no farce. For long years we may recognize a lonesome corner in our tastes and inclinations, and a thousand times we may repress the sob of a resignation not yet perfect. On the other hand, earnest Christian workers are continually surprised to find themselves receiving more than they are giving. The service itself, now and again, even sends one directly to the acquirement of new resources. A young man for the sake of his Bowery mission must practice on his violin; a teacher in the night school diligently takes up the study of Italian or of freehand drawing. The same qualities of alertness, ingenuity, perseverance, balancing of judgment are called into activity in energetic philanthropy as in writing a paper on Provençal poetry. If, beginning with shutting off some one avenue of intellectual indulgence, a young Christian becomes enamored of the life of service and closes another door, and another, do not pity him. He is not stagnating so much as you think. My Miss B. never shriveled in her village atmosphere. One was inclined to admit that whatever she had lost of superficial advantages she had gained in depth and volume.

We have seen a boyish young fellow, whose social and intellectual advantages had been narrow, go to Africa and live among savages. There he mastered languages, learned geography by long marches on foot, took stern lessons in self-control, studied new conditions and projected a bit of civilization into blank heathenism. As to libraries and operas and daily newspapers he was buried. But he came back to us, after a few years, a traveled man with the poise of experience, and his seniors listened respectfully to what he said. When he was willing to accept a dead "loss" for the sake of doing

his Lord's will, he "found" some of the very acquisitions of a college training.

But this is neither a defense of ignorance nor an argument that young people may launch into responsible service for Christ without mental training. If we are to put check-reins on taste and literary indulgence for the sake of serving Christ, we are equally required to apply the whip and the spur of training in order to serve him efficiently. A practical inference for young people and their parents is that opportunities of school days and college life have tremendous value. Then is the legitimate period for self-cultivation. Then study is not indulgence, it is one's business. That opportunity of youth comes but once and neglect of it can never be made up.

In Good Will Camp

BY NATHAN H. WEEKS, CHICAGO COMMONS

"Ain't we most there now? It's most ten miles and I'm tired."

This was the usual remark of the boy as he traveled the mile and a half from the station to the camp. But when from a hilltop the tents appeared, distance and fatigue were forgotten and with a shout the boy entered upon the run into camp life. With that same spirit of enthusiasm the boy from the city's congestion entered into the whole round of camp fun and camp duties.

The first thing after a hasty survey was a swim in the creek, then a call for fishing tackle, which furnished an occupation for the first day. By that time the newness had worn off and the lad was ready to settle down to the regular round of life. He was up at six in the morning for a plunge and then for breakfast. Next came the morning's work—one group went to town for the supply of provisions, another washed dishes, cleaned the tents and put the camp in order for the day. Meanwhile the farm group was at work cultivating our five acres of garden or picking and preparing the vegetables for dinner. After two hours' labor the boys were ready for their morning swim and play until noon. Dinner and more dish-washing preceded an hour of quiet games and reading until it was cool enough for more swimming, which lasted until late in the afternoon, when we all joined in a ball game or an expedition through the woods. After supper came our vesper service, and then we gathered about the camp-fire for an hour of conversation, story and song before turning in.

These city boys, many of whom had never seen the country, entered into this outdoor life with a heartiness surpassing our expectations. Some were too homesick to enjoy it, but such cases were the exception. We looked for a hearty participation in all the sports, and in this we were not disappointed. Swimming, with its games of "water-tag" and follow-the-leader, was the main amusement for all, though one boy, on going into the water on the first day, drew back with the cry: "O, it's wet!" and would not be persuaded to go in again during his stay. Not so, however, with the rest, who spent much of their time in the creek, where nearly every boy learned to swim and dive. In short, full use was made of the opportunity for games, baseball, football,

hide-and-seek and all the rest, where no policeman would interfere nor traffic interrupt. What we had not looked for was an equal interest in the work of the camp. This interest, while not marked at first, soon developed. The boys quickly came to feel that it was their camp, and they took a pride in having everything about it in perfect order, tents kept neat and clean and surroundings tidy. That he was raising much of his own food gave each a personal pride in the farm, which showed itself in the faithful performance of labor upon it.

The novelty of his surroundings in the country proved full of attraction to the city boy. He was interested in the trees and flowers, in the birds and animals, in the fish and insects. He wanted to know all about them, what bird made that noise, what was the name of this flower, how the firefly produced his light. Many had their pets, which they brought back to the city with them, a turtle, a gopher, even a snake.

Most pleasing of all was the spirit with which the boys entered into our vesper service. Most of them had had little or no religious training, but they joined in our simple service of song, Scripture and prayer with a reverence and attention which would have done credit to lads with a far better training. From the starting point on which we all, Protestant and Catholic alike, could agree, that the life and teaching of Christ furnishes the highest standard of character, we tried to learn and apply to our lives some of the principles that he lived and taught. From that service, we trust, came some new ideas of true character and some help toward a more noble living.

The evening camp-fire furnished one of the most interesting hours of the day. After the busy work and play we were all ready to enjoy the quiet hour together. Sometimes we had a chapter from The Boys of '76, or from Uncle Remus, sometimes a story of adventure. Again we spent the hour in songs or a friendly chat on some subject in which the boys were interested. Full of significance to us who knew of their lives in the city was that firelight scene in the quiet of the country evening. One night in particular made a strong impression on all who saw it. It was after the boys had gone home and a group of girls were enjoying the camp life. The firelight showed a circle of happy faces, the woods re-echoed their joyous voices. Then those of each nationality gave the songs of their native land, the English, German, Swedish and Italian. Here about our camp-fire were brought together these children from foreign shores to whom we were trying to give the highest ideas of American life.

And what did it all amount to? How much it amounted to no one can tell, but some results were apparent. It meant a happy vacation to seventy boys and girls into whose lives comes little of true happiness. It meant strength and health to many whom life in the crowded tenement house was making weak and sickly. It meant, from its contact with nature and its daily companionship with our workers, strengthening in character and influence toward a nobler manhood. We who were with the boys continually could see an improvement which more than repaid us for all our efforts.

One instance in particular will show the effect. A certain group of boys at first proved especially troublesome. Three weeks after they came to camp it became necessary for the worker in charge to return to the city and spend the night. With many fears as to the result he left the boys to carry on the camp during his absence, placing the oldest boy of the group in charge. Upon his return the next morning, to his great satisfaction, he found that things had gone as smoothly as though he had been present. Each boy had done his duty faithfully and none had made the least trouble. Best of all, the boys had themselves carried on the vesper service just as usual. And these were lads who three weeks before had been the most troublesome of any that we had had in camp.

Zill

A TRUE STORY

BY SARAH L. TENNEY

Zill is a Brazilian monkey with an unusually attractive countenance. He received his name from the last syllable of the country where he was born. The queer fellow was bought originally to while away the tedious hours of a long illness, and he not only fulfilled this purpose, but he became so attached to his invalid mistress that after her recovery if she went away from the house but for a day he would mourn unceasingly until her return, when his joy at seeing her again seemed almost human.

In milder months Zill is allowed free range over the spacious grounds of his mistress's home. A huge mastiff called Chum is Zill's inseparable companion. For hours they will race together over the lawn or roll over each other down its sloping sides or play hide-and-seek among the trees and shrubs. Just outside the dining-room window a shelf has been built for Zill so that he may have a comfortable place in which to dine, and here the monkey may always be found when the bell summons the family to meals. Various choice bits of food are placed here, often a portion of an onion, of which Zill is passionately fond. Indeed he would be quite satisfied with it as a steady diet did not obvious reasons render it undesirable.

Zill is very fond also of watches, not to eat, but to play with. He once got unlawful possession of a very nice watch and took it entirely to pieces, fortunately, however, without breaking or seriously injuring any of its delicate parts. His master sometimes allows him to hold his watch for a moment, and Zill likes to shake it gently and then hold it to his ear to listen if it be going. One of Zill's most laughable tricks is that of sham-pooing his master's head. Almost as deftly as a barber he rubs up and smooths down the hair, not neglecting to sprinkle on perfumed water at proper intervals. Most persons would cringe at the bare idea of having a monkey so close to their head, but Zill's master thoroughly enjoys it and declares the monkey's touch is both gentle and soothing.

Although Zill is a favorite with almost every one about the place he has one implacable foe whom he dislikes with all the intensity of his monkey nature, and that is William, the gardener. On one portion

of the estate is a long row of greenhouses and there is nothing Zill would enjoy more than to be turned loose in this delightful playground and allowed to work his will with the choice plants. Once, indeed, when he had been thought to be on a distant part of the premises, vigilance was relaxed a little and he slipped slyly in and worked havoc with bud and blossom. Ever after that the gardener's eye was upon him and he found no opportunity for a second indulgence in that pastime. In vain he sought to engage the gardener's attention when the hot-house doors were open; William was always on the alert to prevent further mischief, and so the monkey came to have a great dislike for him and annoyed him in many petty ways that only a monkey would think of—such as jumping out at him suddenly with a loud screech from some unexpected corner when the gardener was perhaps carrying some valuable thing in his hands and would drop the burden in his fright. Or if William was at work in the garden the monkey would pelt him with fruit from his vantage ground in a high tree top.

One day in the fall of the year William had been very busy arranging his bulbs for the next spring's blossoming. Tulips and hyacinths were laid in alternate rows ready for planting. Zill, finding the gardener thus busily employed, had crept round slyly to the greenhouses, but the doors and windows were all fast, no chance at all for a mischievous monkey to get in. So he scrambled up into a tree close by William and chattered incessantly, trying to divert the gardener's attention. But he worked on apparently unmindful of the antics overhead. Suddenly the monkey became perfectly still and the stillness lasted so long William suspected something was wrong and looked up. No monkey anywhere in sight! But just as the gardener was about to resume his work he glanced toward the house and saw Zill disappearing in the open window of the guest chamber.

In less than a minute Zill appeared again at the window, his long arms filled with several choice pieces of bric-a-brac which he commenced throwing down on the ground. Of course William hurried into the house to report the mischief. The minute Zill saw him go in he clambered out of the window and down the blinds with lightning rapidity, rushed over to the flower beds and began clawing the bulbs out of the ground and throwing them right and left in dire confusion, while with his long, strong tail he scattered the dirt in every direction. When the man hastened back to his flower beds he found the day's work brought to naught, while from the tall tree top near by, whither he had fled to escape righteous wrath, sat Zill grinning and chattering as much as to say, "At last I have had my revenge!"

What the gardener's thoughts were we can perhaps imagine, but the question for the children to solve is, Did the monkey deliberately plan his way of revenge, or, in other words, did Zill reason?

Let not fine culture, poesy, art, sweet tones
Build up about my soothed sense a world
That is not thine, and wall me up in dreams,
So my sad heart may cease to pulse with thine,
The great world-heart, whose blood, forever shed,
Is human life, whose ache is man's dumb pain.

Closet and Altar

Prayer is the broad channel which conveys the gifts of God into our soul.

What is about the worst thing that can occur in military operations? Did not one of you, related to a great military man, tell me that about the worst thing that could happen in military operations was for the enemy to get behind and to cut off the supplies? I charge you in the presence of God and of the holy angels, foolish man, with doing this very thing! You have cut off your supplies. You have dismissed prayer. You are trying to live on your own miserable individuality and selfhood. Get back to your old supplies, back to God, back to the Fountain.—Joseph Parker.

Love is not thrown at us, as a ball is thrown against a fence, to bound back into the hands that sent it. Love must be taken into the willing heart, for there is no love apart from willingness; neither can we feel the divine Spirit entering into our spirit and there working his will unless in our liberty we consent to have it so.—Alexander McKenzie.

God, who registers the cup
Of pure cold water for his sake
To a disciple rendered up,
Disdains not his own thirst to slake
At the poorest love was ever offered;
And because my heart I proffered,
With true love trembling at the brim,
He suffers me to follow him
Forever, my own way.

—Robert Browning.

The best name by which we can think of God is Father. It is a loving, deep, sweet, heart-touching name, for the name of father is in its nature full of inborn sweetness and comfort. Therefore, also, we must confess ourselves children of God, for by this name we deeply touch our God, since there is not a sweeter sound to the Father than the voice of the child.—Martin Luther.

What means this throbbing at my heart,
So blissful and so new,
As if there were some open part,
And heaven were breaking through?
'Tis even so; close not the door,
And a whole ocean in will pour.

—From the German.

O loving Father, do thou fix my eyes upon thee who art love itself, as well as altogether lovely. Inspire me with such clear and lively apprehensions of thy beauties and perfections, and of thy bountiful love and boundless benevolence to all thy creatures, as may every day more and more raise and improve my love to thee. It is the sole excellence of my nature that I am capable of loving thee; and it is my glorious privilege that thou art pleased with my love. O do thou kindle and inflame this divine fire within my breast and let it melt away all my secret repugnances and aversions to my duty, and mold and temper my will to thy blessed will that my duty may be no longer a burden to me, but I may with the same complacency and delight do the will of my Father upon earth as it is done by my brethren in heaven, and at the last be made happy with them in serving and adoring thee forever. Amen.

Mothers in Council

WHY NOT OTHER GAMES

A Christian friend, living in a cultured community, confesses to feeling that she is "out of things" because she does not play cards. Another friend, who removed with her family some time ago to a retired country seat, informed me this summer that they had been so lonely, they saw their friends so seldom and had so few sources of entertainment that they had been forced to take up card-playing as an amusement. The question arises, Why the inevitable cards? Are there no other sources of entertainment? There used to be a multitude of simple and pleasing games which served as refreshment and recreation to the minds of young and old. Why relegate these to the past and give cards the complete right of way? One would imagine that games so constantly played would cause satiety, and this seems to be the effect sometimes, else why the use of prizes, "chips," etc.?

To an old fogey like myself, this wide-spread acquaintance with cards seems a deplorable fact, and I especially feel that a more wholesome amusement might be devised for children. In the hotel where I spent four weeks the past summer card-playing seemed to be the unfailing source of amusement for the little folks while indoors. Tots of five and six years played cards when other play became irksome. To be sure the game was often nothing more elaborate than "old maid," and the children displayed the greatest anxiety lest this mysterious and highly reprehensible title should fall to their lot. Sometimes the mammas and aunts played with the children and the games were "muggins" and euchre. A bright little boy of eight seemed well-versed in these games. It must take time to teach children these things, why should not these painstaking efforts be used in channels that would elevate as well as divert the mind? Why not take into the country a store of books and games suited to develop the child mentally and to aid in growth toward noble things?

I draw no conclusions from my experience the past summer. I have no means of knowing how many children of today play cards in imitation of their elders. I only suggest that it may be well for thoughtful people to meditate a little upon the card mania, and consider whether this is the safest and wisest method in which to use their own leisure and the leisure of their children.

ELIZABETH E. BACKUP.

UNQUESTIONING OR INTELLIGENT OBEDIENCE

The question asked by "C. R. M." whether disobedience should be judged simply by its results is one of great interest. It hinges upon an old problem in training and teaching—Shall we require implicit, unquestioning obedience from our children, or shall we always make them understand our reasons that their obedience may be more intelligent and cheerful? Shall principle precede rule, as in teaching a lesson in arithmetic, so that the pupil grasping the principle shall formulate a rule for himself, or shall the rule precede the principle? Much may be said on both sides. The true educator in either mathematics or in spiritual things gives the preference to the enunciation of principles. But the tottering beginner finds it easier at first to grasp the rule.

The general, fundamental principle we should impress upon our children is that obedience to parents, teachers and all in authority is just and right, that we are so interested in their best and highest interests that all our commands are given in love, and, whether reasons are given or in wisdom withheld, the same cheerful compliance should be yielded as the truest way of carrying out God's great command "to honor father and

mother." If we can secure the confidence and sympathy of our children we may be sure of the spirit that seeks to know and carry out our desires, even though at times there may be thoughtlessness and outward waywardness. And we must not expect so much more from them than we yield to our Heavenly Father.

To make prompt, implicit obedience a habit with our children requires the most persistent effort on our part. The fewer rules we make the better, except so far as is necessary for moral or physical safety, but those few should be carried out. As children grow older we may give advice and discuss matters in a companionable way with them, allowing a little more liberty where they show particular desires, even permitting them to learn by experience that they are not yet as wise as their parents. Still I would restrict this liberty if it leads them into places or companionships that may be hazardous to their moral or spiritual well-being. But there is always the question where to draw the line between license and liberty and the danger of being too strict.

I remember seeing a letter to a father from a son who had been wayward, not falling in with his father's wishes or ideal of honorable, manly methods of doing business, and had experienced a series of failures. He confessed his wrong in opposing his father's wishes, saying he believed he had not been blessed by God in many of his projects on this account, but he thought he might often have been prospered if he had had his father's sanction and help in some of his plans. Though there was a spirit of repentance, doubtless a sorrow because of failure, there was also a reflection that the father had failed in his duty. That parent had been strict in exacting implicit obedience possibly to a fault, and the son had failed signally. Had the home teaching been too much on the side of law and lacking the love and grace of the gospel? I would like the opinions of other readers of this column on this or similar cases.

A. L. C. M.

CULTIVATING A ROGUE

At a summer resort, a few weeks ago, two little boys belonging to different families were throwing beanbags in the library, a thing they had been strictly forbidden to do. During the game the beanbag struck a picture, breaking the glass covering it. When the accident was discovered, the boy whose throw caused the mischief was blamed and punished, while the other child received no reproof at all, but was congratulated by his mother that his throw did not break the glass.

Naturally, the boy who was punished protested against what he considered the unfairness of his treatment as compared with that of his partner in the game, and his mother found it necessary to emphasize strongly the fact that the punishment was not for the result but for the act of disobedience. Had the other mother viewed the matter similarly the lesson could have been more easily enforced. But she belonged to a great company of parents and teachers who encourage successful wrongdoing by laying emphasis, not on the real evil—a disobedient spirit—but on the results of a wrong act or the "sin of being found out." Such lack of moral discernment is, I believe, the secret of many of the apparently sudden lapses into crime on the part of trusted men.

S. L. T.

THE APPEARANCE OF EVIL

Is a parent justified in destroying a child's innocence in order to avoid the appearance of evil? Recently I have been shocked to hear my little son use "Gee!" as an expletive. It sounded to me like "G—" and seemed actual swearing. I asked John why he refused it and

he answered, "That's what the farmer says to his oxen."

Evidently he was quite innocent of any evil thought and I could not find courage to explain to him. He is a reverent little fellow and would be shocked, I am sure. Is it my duty to open his eyes to what others must understand by his exclamation? Shall I simply forbid its use, or wait for him to drop it of his own accord? CONSCIENTIOUS MOTHER.

THE SECRET OF HER STUBBORNNESS

"Can you advise me how to manage Roberta? She's the most stubborn child I ever saw. I used to think I must break her will, but I've given that up as a mistake and now I'm completely lost."

"No, don't try to break any child's will," said Miss Preston, slowly, to her hostess. "A man or woman who is spiritless is but half developed. Give me a day or two to study the child and possibly I may have a suggestion."

"I hope so," said Mrs. Lewis, "for it puzzles me. I want to do right by the child, but she must mind," and the thoughtful young mother looked sad.

At dinner that day, while the grown people were busily engaged in conversation, Roberta deliberately upset her mug of milk, thereby diverting attention to herself. "Ah!" thought Miss Preston, "maybe the keynote is vanity, and her 'stubbornness' is born of a desire to attract attention. How young for that!" for the little girl was but five. As she studied the child's facial expression she was confirmed in her opinion, for there was not a "hard" line in it nor the "set" look of the really willful; but, on the contrary, her eyes twinkled as if she said, "I've fooled 'em again, gained my point, and made 'em look at me."

There was to be a small, informal gathering of teachers at Mrs. Lewis's home that evening in honor of her guest, and Roberta begged to be allowed to "stay up an hour." Reluctantly her mother consented, after Miss Preston whispered, "Do, it will be a good opportunity to follow my lead."

"All right; what do you find so far?"

"Vanity, pure and simply. Watch with me tonight and see if there is not an overpowering desire to be seen, heard and felt, a longing to be the center of attraction."

And so it proved, for Roberta soon began to do little things for which she knew she would be reproofed, by sign for a time, then by a gentle word, which would be later followed by a sharp remonstrance and perhaps a forcible removal from the room. That was the usual process. Mrs. Lewis was off her guard at first and it had begun to work, when Miss Preston said, quietly: "Ignore it all and I think it will right itself. Go on with your duties as hostess and say nothing to the child, who will probably go to sleep if left to herself. Next time don't let her stay up, and tell her that she disturbs you when you have company."

Consequently the "don't" hedge was not built that night, and the little piece of childish vanity was left to herself. Climbing up in one of the big chairs in a quiet corner she watched the people, and for once she was not in it; and, as Miss Preston predicted, she soon fell asleep. Then the mother judiciously removed her and put her to bed—the best place for a five-year-old child at nine o'clock in the evening.

LUCY A. YENDES.

In backward countries a larger proportion of women and children give their entire lives to toil than in capitalistic lands. The census reports show for our own country an increasing proportion of men engaged in manufactures, a nearly stationary proportion of women and an actually decreasing proportion of children.—Charles R. Henderson, in *Social Elements*.

The Conversation Corner

THE vacation trip to the Three Provinces ended last week on the beautiful island of Campo Bello, in New Brunswick, from which, however, I wish to show you one more view. It is called "The Old Friar." You see him



THE OLD FRIAR, CAMPO BELLO ISLAND

standing, sedate and stiff, at the foot of the high cliff named Friar's Head, looking steadfastly across Passamaquoddy Bay to the United States. On the high land in the rear of the cliff is an old house, which a gentleman on the boat told me was occupied by Benedict Arnold, who was here in the latter part of the last century. So I took a snap-shot of it, as we passed, for you, but afterwards was assured by an antiquary in Eastport that Arnold never lived in that house at all although for a short time he was in business on the island, where he was despised, as he afterwards was in England—and as traitors always are, even by those who profit by their treachery.

The American side of this important boundary line is represented by West Quoddy Head, a bold and rugged point in itself, and of special interest as being the easternmost point of land in the United States. I think that will not be true when the Spanish West Indies become in fact a part of "Uncle Sam's" possessions, for Porto Rico must extend a little farther eastward than Maine—but please verify this carefully with a pair of dividers on your atlas. This surf-beaten cliff, with its showy tower of red and white stripes, holding out its light at the extreme edge of our country, is very picturesque. I wonder if the lighthouse keeper has any children, and if they are not lonely in the winter!

Quoddy Head is in the town of Lubec, which might also boast—if it were worth while—of being the location of Mr. Jerfigan's famous (or infamous) works for extracting gold from salt water. We visited the factory, where the process was carried on with great secrecy and alleged success, until the founder's sudden departure for Europe with his share of the company's money safely turned into United States bonds. We also trudged a couple of miles away to "plant No. 2," as it is called, a part of which is seen in the third cut. There are immense wharves of logs and platforms of plank, covering nearly a whole cove, beneath which were to be placed the huge tin "accumulators" (still stored on the Eastport wharf), to hold the salt water until it was converted by a peculiar process into gold.

The peculiarity of the process was that persons in the secret first deposited a small amount of gold in these accumulators, which the chemist was then able to extract! This made it easy to sell large quantities of company stock, but as the schemer could never have provided enough gold to "salt" all the new accumulators, the scheme suddenly stopped, and the only fruit of "plant No. 2" is an immense amount of useless pine lumber at North Lubec and the sad experience of people who threw their money into Passamaquoddy Bay—and a shrewd swindler's pocket. I wish that our boys who are growing up would remember the saying of Horace Greeley (I think) that "the only true and safe way to get a dollar is by honestly and squarely earning it."

A very interesting industry of Eastport is the canning of sardines, millions of cans being put up in the numerous factories along the shore, one of which we went through. Of course the sardines do not come from Sardinia or any other Mediterranean port, but are common herrings caught along the coast. As everybody is supposed to know that, there is no real deceit about it; the herring tastes much sweeter by its other



WEST QUODDY LIGHT, LUBEC, ME.

name of American sardine, and gold is extracted from the salt water much more surely than by the Lubec plan!

Seeing a little girl playing in a doorway of a certain residence in Eastport, I wondered if she were not the one who had written us letters—and asked her; she was indeed, and so I found Corner friends, and that evening at the prayer meeting more good people, who knew and loved Pomiuk. So one touch of nature—and of grace—makes the whole world kin!

And now we must give the younger Cornerers a chance to tell of their vacations. The first one took hers in a historic town, close at home.

WINCHESTER, MASS.

Dear Mr. Martin: I think that the Conversation Corners this summer have been very interesting. [Thank you.] The first part of this summer I went to Concord, Mass., and spent a week. I had a beautiful time. My aunt took us all around to see all the historic places. We saw Emerson's homestead, Louise Alcott's home, the Old Manse, and especially one house, where, in the Revolutionary War, a Britishman saw an American and fired at him, but he did not take very good aim, for the bullet went through the house instead of the man. The place is marked now by a diamond painted around the bullet hole. Then I saw the Minute Man and the graves of two British soldiers. I must close now.

CONSTANCE P.

GENESEO, N. Y.

Dear Mr. Martin: I received my certificate, showing that I am a Cornerer, and I am glad to be one. I am eleven years old and go to school. I study geography, and last year I studied about Boston. It is a place I should like to see. [The place would like to see you; call at 14 Beacon Street.—Mr. M.] I spent two weeks of my vacation in a city and the rest of it I spent in a cottage beside a lake. I like them both, but I think I like the lake better.

MARY C.

Here is a letter from the Detroit boy I met in Nova Scotia, telling of the rest of his journey:

My Dear Mr. Martin: . . . After I left you at Halifax, we went to Digby, then on board the *Prince Rupert* for St. John. We went to see the Reversible Falls in the St. John River and spent most of the day there. We left on the *Cumberland* for Boston and saw two whales on the way [that is two more than we saw.—Mr. M.]; we stopped at Eastport and had dinner and bought some souvenirs of the Indians, having also an hour to do Lubec. This is where so many sardines are put up; they were loading them on the boat. Then we left for Portland. We saw in the harbor the U. S. monitor *Montauk*. We went to Longfellow's home. We went to Hallowell and to Augusta; we went through the State House and I sat in the governor's chair. [Who knows but you will do the same thing, some day, in Lansing, Mich.?—Mr. M.] We collected our baggage in Boston and started for home, which we were glad to see.

GEORGE E.

The Corner boy whom we met in the Annapolis fort also writes of his journeyings:

ST. LEON, P. Q.

My Dear Mr. Martin: . . . We went from Halifax to Cape Breton, covering the whole distance in one day by rail. From Sydney we took a day's excursion down to Louisbourg. Little remains of the ancient stronghold but great heaps of stone and earth, which rudely outline the old walls. But it was interesting to think of the historical incidents which cluster about the place, and watch the surf on the islands which once proved such stumbling blocks to the English. The trip through the Bras d'Or lakes was a great success. We sat on deck all day long looking at the hills, now blue in the distance, now green and wooded close to the boat. We spent the Sabbath at Charlottetown, and then up the St. Lawrence, taking at Rivière du Loup the steamer up the Saguenay. We reached Chicoutimi in the night, and were nearly all the next day coming back down the river, which flows through the huge natural gorge opened by volcanic force, so the wise men say. We spent four interesting days at Quebec, having a good chance to see



SALT-WATER GOLD PLANT, LUBEC, ME.

the delegates to the International Commission. The sprigs of willow from Grand Pré are still alive, and even putting forth new sprouts. They seem to me the latest exiles from their native land!

JOSEPH F.

Mr. Martin

THE SUNDAY SCHOOL

LESSON FOR OCT. 23.

Isa. 6: 1-13

Isaiah Called to Service

BY REV. A. E. DUNNING, D. D.

In the brief biographies of the great men of the Bible special emphasis is often placed on their call from God to their life work. Abraham was summoned to leave his country for a land which God would show him, and "he went out, not knowing whither he went." Moses met God at the bush and heard and obeyed the message, "I will send thee unto Pharaoh, that thou mayest bring forth my . . . children . . . out of Egypt." In the tabernacle "the Lord called Samuel," and he said, "Here am I." These events are made prominent in the Bible because among the most vivid of remembered experiences of good men are their earliest consciousness of God pointing out to them the path of duty in life. When Jacob was dying he remembered three things above all others: "God Almighty appeared unto me at Luz." "Rachel died by me in the land of Canaan." God met him; he loved Rachel; she died. God, love, grief—these are the three mountain tops which lift themselves above the horizon of the past when one looks backward from the end of life.

Three of the chief prophets in the Bible record their calls from God—Isaiah, Jeremiah, Ezekiel. Though they exhibit wide variety in their surroundings, they are not essentially different from the experience which every young man and woman should covet. The study of them is fascinating. They reflect experiences through which many Christians have passed, crises when moments have proved more precious than years. The most memorable of these prophetic calls was that of Isaiah. I know of no book in which it is treated more sympathetically and applied more aptly than in Rev. James Stalker's *The Preacher and His Models*. I shall follow the analysis which he gives.

1. The prophet's vision of God [vs. 1-4]. Isaiah must have been a young man when this event occurred, for he prophesied more than fifty years afterwards. The precise date of his vision is given. It was "In the year that King Uzziah died." One never forgets such an experience. When the apostle John was old he told the story of his first meeting with Christ. He said, "It was about the tenth hour."

The place is also named. It was in the house of God. That is the place where one would naturally look for such a vision. In Isaiah's time the temple building was regarded as the dwelling place of God. Now there is no building which contains him. But consecrated men and women gathered together are his temple. Where they are, seeking him, there he is in the midst of them. If any young man or woman wants to see God, they may know where God is most likely to be revealed. It adds, too, to the seriousness of the Christian's thought, as he goes to meet his brethren in worship, that they together make the temple of God, and that their spirit and attitude in such worship may determine whether or not God will be there revealed to those who may be seeking him.

After that vision no doubt the character of the temple was changed in Isaiah's eyes. The place where one first sees God is ever after sacred to him, or, if it loses its sacredness, it is because the vision has faded.

"I saw the Lord," Isaiah said. Yet he gave no description of the Lord. He saw forms of dazzling brightness, veiling their faces with awe and singing ever a double refrain with which they responded to one another. They sang of the holiness of the Lord of hosts and they sang of his power. The whole world was his garment of glory. That was the splendid vision—God infinitely holy and all powerful. Not to all do these attributes appear most

prominent in their first vision. Sometimes his love and mercy stand foremost. But always he is perfect so far as he is seen by those who begin to know him.

2. The prophet's vision of sin. When one has seen God in his holiness and omnipotence it is to be expected that he will look at himself, and with eyes clarified by such a vision he must see himself unworthy. His unworthiness in contrast with perfect holiness must humble and amaze him. No one has really seen God who does not feel himself a sinner. He may think he has seen him. Some men think of God only as themselves glorified. But they have only seen an idol in a mirror.

We cannot tell what seeming accidents may awaken a sense of sin. Sometimes the patience of a suffering saint may do it; sometimes a sudden disclosure of the goodness of God. When Peter had unexpectedly taken the largest haul of fish he had ever caught he fell at the feet of the Christ, crying, "Depart from me, for I am a sinful man, O Lord." Sometimes conviction points to a general condition of unfitness to dwell in God's presence. Sometimes it directs attention to a specified sin. This seems to have been Isaiah's experience. "I am a man of unclean lips," he said. Perhaps profanity was the sin which startled him when, as he said, "Mine eyes have seen the King." But even the least wicked of men but faintly understands himself if, with a vision of God before him, he is not conscious of some sin which he can name and from which he would give all he has to be rid.

3. The prophet's vision of grace. One of the dazzling ones laid on his lips a glowing stone from the altar of sacrifice and said, "Thine iniquity is taken away and thy sin purged." Isaiah believed it. There are three symbols of cleansing in the Bible—water, fire, blood. All these are connected with the mission of Jesus. "Except a man be born of water and the Spirit," he said, "he cannot enter into the kingdom of God." John said of Jesus, "He shall baptize you with the Holy Ghost and with fire." The other John said of him, "The blood of Jesus his Son cleanseth us from all sin." To believe in Jesus Christ is to have been touched with the coal from off the altar. "He that hath the Son hath the life."

4. The prophet's message. "Here am I; send me," said Isaiah. He did not have to wait long to be sent with a message. The man who has seen God, who has seen himself utterly unworthy in God's presence and has had his lost life restored, is ready for anything that God shall require of him. His work will soon be made known to him.

Isaiah's task was a difficult one. What he had to say would harden his people and blind their eyes to God. Yet he must tell it. All the more when truth we are assured of is unpopular we must bear witness to it. But Isaiah had one assurance. A remnant, though only as the life hidden in the stump of an oak cut down, would remain of Israel and would bless the world. This is the refrain of all his prophecies. No life spent for God is wasted among men.

Open your mind and heart to God. Confess your sin. Trust his grace. Know him and you will have a message to men. One who has a deep secret experience with God can speak with ever fresh interest of the things of God. The demonstration of a life hid with Christ in God is the greatest of human powers.

The Church Prayer Meeting

Topic, Oct. 16-22. Does Modern Piety Lack Sufficient Personal Consecration? Ps. 80; Phil. 1: 1-11; Rev. 3: 1-13.

What evidence that it does? What evidence to the contrary? How to correct what is amiss.

[See prayer meeting editorial.]

Every successful man owes much of his position not to the possession of virtues, but to the absence of disqualifications.—*Frederick Wedmore*.



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LITERATURE

BOOK REVIEWS

WAR MEMORIES OF AN ARMY CHAPLAIN

The Tenth Regiment of Connecticut Volunteers in the War of the Rebellion was fortunate in its chaplain, Dr. H. Clay Trumbull, and this volume of his experiences, which, although tardy, has appeared at a felicitous time, is of intense interest. He had a somewhat diversified career in the army, having served both in the Virginia region and also at many points further South, and having been captured and confined for some time in three different rebel prisons. Either he kept copious notes or he has a remarkable memory, for the material of his book is as diversified as it is interesting. He describes pre-eminently the religious side of the army life and work, but inevitably and willingly draws countless pictures of soldiers, their feelings and their doings in all sorts of circumstances and of many prominent army officials. It is a pity, on some accounts, that his book was not printed in time for some of its statements to be read by our officials in Washington before the recent war, although doubtless the substance of his suggestions was perfectly well known beforehand.

It is a large-minded, diversified, sensible and Christian account of war and war-making and is of engrossing interest from the first page to the last. It abounds in vivid and often pathetic incidents, and many amusing anecdotes occur. It cannot fail to inspire lofty patriotism in every reader, and it points out some of the possible weak points of our service in a manner which ought not to give offense and ought to receive attention. We infer from common report that the need of such suggestions, for example, in regard to desertion and deserters is as great now as it was during the Civil War. The book is one of those which, in spite of its popular character, possesses large permanent value, for it is a pictorial representation of a period in our national career about which people never will tire of reading. It is illustrated graphically. [Charles Scribner's Sons. \$2.00.]

SOCIALISM

Prof. Werner Sombart is the author of a series of lectures on Socialism and the Social Movement in the Nineteenth Century, which were delivered two years ago before miscellaneous audiences in the city of Zurich. They have been rewritten, to some extent, and expanded and have been translated by Rev. A. P. Atterbury. Prof. J. B. Clark has supplied the introduction. They embody a terse but scholarly and exceptionally clear summary of the history and development of socialism and of its present conditions and tendencies. Less attention than usual is devoted to the theories of the leading socialist thinkers and teachers in the past, Kant, Marx and Robert Dale Owen being the only ones to whom large attention is paid. The strength of the book lies in its lucidity. It leaves uniformly distinct impressions and deals with socialism in such a way as to give it something more of the appearance of reality than it has received from the treatment of most others who have discussed it.

The seventh chapter of the book possesses the most important significance. It discusses the tendencies of the present. It points out contradictions which are seen in the great movement and the political influence which socialism has come to wield. The fact that revolution is a manifestation of unrighteousness and weakness is set forth powerfully. The aim of the social movement is to represent the highest form of economic life at every period and condition upon the largest scale. Marx's theory, it is pointed out, does not apply to agriculture but only to manufacture. A particularly interesting passage is that in which the anti-religious nature of the proletarian movement and its grounds is indicated.

There is a reason for this fact. It does not follow, however, that this enmity to religion is inevitable or permanent. It is rather anti-ecclesiastical than anti-religious.

The book contains a clear and valuable summary of the progress of the social movement from 1750 to the present time, carefully tabulated. Professor Sombart believes the outcome of the movement will be beneficial. He does not indorse the extravagant aspirations of some of its leaders, but thinks that it is necessary and that it must be substantially what it is in form, that the dangers of it have been exaggerated and that abundant good will come out of it. He takes great satisfaction in the method in which the English socialists carry on their agitation, and recommends that all social struggles should be confined closely within legal bounds and that the conflict should not be one of extermination but of mutual consideration and benefit. [G. P. Putnam's Sons. \$1.25.]

RELIGIOUS

A new edition of *The Holy Bible* [James Pott & Co. \$1.25] is out in the new version. It contains some improvements over the original edition of the Revised Version. A committee of learned English divines have edited it with conscientious care and the result is a convenient and serviceable edition. The references given in the original edition of the Authorized Version have been retained as far as possible. The revisers' marginal rendering and notes are transferred, here, to the bottom of the page. No other special feature characterizes this edition, but it is supplied with all the usual helps, lists, maps, etc. It is printed in clear type and on paper sufficiently firm to prevent blurring.

What the Bible Teaches [F. H. Revell Co. \$2.50], by R. A. Torrey, is a religious handbook, elaborate and comprehensive, in which the author supplies a study of all which the Bible has to say concerning its great doctrines. It might have been condensed considerably without injury. It is arranged with clearness and the author gives his interpretation of truth in a helpful and impressive way. Some of his positions will not find general acceptance. For example, he denies positively the doctrine of the universal fatherhood of God, calling it utterly un-Scriptural and untrue, and says that, on the contrary, all who have not been born of God, that is all outside of the redemption of Christ Jesus, are children of the devil. But, used with discrimination, the book will be serviceable.

Principal H. C. G. Moule is indefatigable in the service of the Christian public as a commentator. His new book, *Colossian Studies* [A. C. Armstrong & Sons. \$1.75], to which is appended two chapters on the epistle to Philemon, is intended to deduce lessons in faith and in holiness from these epistles inspiring to the Christian believer and adapted to stimulate him to further Biblical study. The work is largely conversational in manner and almost devoid of the critical and scholarly tone, yet it embodies the fruits of scholarship, and in its colloquial fashion it will answer its purpose well.—*Fishin' Jimmy* [Charles Scribner's Sons. \$3.00], by Annie Trumbull Slosson, is out in a third edition, illustrated by Alice Barber Stephens. It is a tender and pathetic little tale, already a classic in the field of religious suggestiveness, and in this new edition, with its many beautiful and appropriate illustrations tastefully executed and skillfully embodying the spirit of the story, its popularity will be greater than ever.

An excellent historical treatise is *Corner Stones of Faith* [E. B. Treat & Co. \$2.00], by Rev. C. H. Small, with an introduction by Dr. J. H. Barrows. A few years ago the author published a pamphlet called *Denominational Characteristics*. Its object was to describe the special features of the different Christian denominations. It proved popular and useful and it has been enlarged and expanded into this handsome volume, which is

finely illustrated and so inclusive as to serve as an excellent handbook in its way. Among its contents are a series of papers by leading men in the different denominations giving their reasons for their denominational allegiance.—*In Answers to Prayer* [Dodd, Mead & Co. 75 cents] is a collection of papers which originally appeared in the *Sunday Magazine*. They are by Bishop Carpenter of Ripon, Dr. Cuyler, Ian Maclaren, Dr. R. F. Horton, Rev. John Clifford and others. They are full of spiritual interest and profit and much more valuable for general circulation than most treatises on the same subject.

STORIES

The library of colonial literature grows fast and the most surprising fact in regard to it is the remarkably high quality of most of the volumes which compose it. *Prisoners of Hope* [Houghton, Mifflin & Co. \$1.50], by Mary Johnston, takes rank with the choicer additions to its list. It is a story of colonial Virginia in the days of Governor William Berkeley, and deals with the difficulties of the planters in keeping order, because of the restlessness of their servants and slaves and of the Indians, a restlessness which to our modern eyes does not seem surprising in view of the treatment which they received. The free and generous life of the plantations, the courtly manners of the aristocracy, the rough dealings with the lower classes, the wild life of the woods, and a keen comprehension of nature in its many moods and seasons form the material of the story, and a graceful romance is interwoven with it skillfully. It is a fine piece of character drawing and a superior novel in all respects.

There is a charm about everything written by Eliza Orne White and it is not lacking in her new book, *A Lover of Truth* [Houghton, Mifflin & Co. \$1.25]. It is a study of character rather than a novel of incident, and it reveals the author's acute perceptions as well as her discriminating power of description. It is a pleasant picture of New England life and people, and it throws into bold relief that moral view of things which always is so conspicuous in the New England born. It is a love story, but romance is not its most prominent feature. It is rather a study of types, and they are portrayed with fidelity, being also of considerable interest in themselves. All in all, the book is a pleasant addition to the many which deal with the same general subject in which there is an attraction which will not soon disappear.

A Lovable Crank [Dodd, Mead & Co. \$1.50] is another story by Barbara Yechton, who seems to be a sort of American Miss Yonge in the character of her stories. The volume is a sequel, and pursues the careers of a large family of young people through eventful years of their early history, in which various love affairs develop and the family fortunes are subject to considerable vicissitudes. The story is spun out a good deal but so naturally as not to lose interest and the different personages in various ways win the reader's regard. It is a wholesome and pleasant book for the young people.

Lois and Her Children [Pilgrim Press. \$1.00], by Alice H. Rich, comes near to being too religious in tone to be read by many of the sort of children whom it is meant to influence. But we are not sure that it really goes too far. It deals with a twin brother and sister and their Christian training, and it is a well intended and, on the whole, a successful effort to set forth how piety may be blended with the practical life and training of the young. The difference between the story in such a book and real life is that in actual practice these subjects and their treatment do not all come together as they must necessarily in such a story. The impression produced on the mind of the reader is a different one from that which, for example, the author would produce in inculcating the same thing upon the mind and heart of a child in a family, but the book is not to be understood to be goody-goody or

sentimentally pious. It is a sterling piece of work and full of suggestion.

E. Theodora Crosby has written a missionary story in her *With South Sea Folk* [Pilgrim Press. \$1.00], and it deals with a subject which never can grow threadbare to thousands of members of our churches, i. e., the home life of the missionaries. In this case the missionaries live in Micronesia and the author speaks out of her own experience and draws a spirited and interesting picture of the life and the work with which she is so familiar and with which the members of all our churches need to be made acquainted.

The Sambo Book [Williams & Wilkins Co. \$2.00], by Isaac Coale, Jr., is an amusing little story of a Southern darkey and his experiences with his young mistress and others. It is bright and interesting and well illustrated in full-page pictures, black and white. The illustrations are by Katharine Gassaway.

Miss Jane Barlow's newest volume is one of short sketches called *A Creel of Irish Stories* [Dodd, Mead & Co. \$1.25]. They are picturesque character studies and are written with graphic power, but they do not interest the reader as deeply as the author's earlier writings. Yet everything which she writes about the Irish is enjoyable because of her close familiarity with the moods of the people and the tricks and twists of their language, and of the dramatic vividness with which she enables one to see them even as she sees them.

The Century Company has issued a somewhat striking book of sketches called *Gallops* [\$.25], by David Gray. It works a comparatively new vein, that of horses and horsemanship, with great skill and success. Much of it is very funny. It deals with the enthusiast in fashionable society, of the man or woman who is horsey to the finger tips, and the author shows great adroitness in knowing just how far to go without overdoing the matter. It is a story of steeple-chasing and cross country riding, and the life of the actors in the series of little dramas which these chapters represent is pictured felicitously.

JUVENILE

The Charming Sally [Houghton, Mifflin & Co. \$1.50] is an exceedingly lively and interesting story for boys by James Otis. It dates back to 1765 and deals with privateering and kindred subjects in an intelligent and vivacious manner, which the boys and girls, especially the former, will appreciate. The Stamp Act and its consequences suggest some of the incidents in the story, and the book is fragrant with the atmosphere of the sea as well as with that of genuine patriotism. The example of Jules Verne in rendering the impossible apparently feasible by graphic style and manipulation of apparent scientific possibilities has been followed by another writer, Clement Fezandic. His little book, *Through the Earth* [Century Co. \$1.50], describes the making of a tunnel from the United States to Australia and the passage through it of a lad who has many singular adventures and who proves to be the only person to have such a unique experience, the tunnel being quickly ruined. In the form of a narrative the author describes scientific facts in such a way as to illustrate them impressively, such as some of the laws of gravitation and other principles of nature under different conditions. The story makes rather too much of a demand upon one's credulity but is entertaining. — *The Story of a Yankee Boy* [Charles Scribner's Sons. \$1.50] is by H. E. Hamblen. The author has devoted himself chiefly to railroad stories thus far, and now branches off into general juvenile literature. He takes too long to come at his story, and it is rather a rough and tumble sort of an affair throughout, but it is spirited and will tend to promote manliness.

Mr. Cutcliffe Hyne's new book, *Adventures of Captain Kettle* [Doubleday & McClure Co. \$1.00], certainly illustrates ingenuity and a considerable power of picturesque descrip-

tion, but we are not sure that its readers will draw from it wholly trustworthy moral impressions, and there is too much coarseness and brutality in the book. It possesses genuine interest, but so do many other books which are less open to objection. — Frontier life has few more accurate depictions than some of the army officers who have served in the far West, and *The Rancho on the Oz-hide* [Macmillan Co. \$1.50], by Lieut.-Col. Henry Inman, is based upon full personal knowledge and is written in a style which the young people will appreciate. It deals with Indian episodes, hunting, scouting and all sorts of experiences such as frontier people used to be familiar with, the records of which possess not only inherent interest but also a certain historical value, and which will soon cease, if they have not already ceased, to be a part of the life of our day.

Mr. F. M. Chapman has edited and Mr. E. S. Thompson has illustrated *Four Footed Americans and Their Kin* [Macmillan Co. \$1.50], by Mabel Osgood Wright. She has woven the information about animals and their habits which she has sought to convey into the form of a story and has done so with considerable ingenuity. The young folks will find the book thoroughly readable and amusing and will learn from it a great deal, and they will imbibe their information almost unconsciously as they read of the young people whose doings form the substance of the book. The story is illustrated freely. — *Pinocchio's Adventures in Wonderland* [Jordan, Marsh & Co. 30 cents] is an Italian fairy story. It has an introduction to its English edition by Hezekiah Butterworth and appears to be well translated. It certainly is full of the characteristic charm of the fairy story. It is spirited and interesting and often improving without being pedantic. The boys and girls will relish it thoroughly. Some of its passages are truly pathetic.

MISCELLANEOUS

The object of Mr. J. J. Chapman's little volume, *Causes and Consequences* [Charles Scribner's Sons. \$1.25], is to show that man is an unselfish animal in spite of the apparent overwhelming evidence to the contrary, and that our political corruption and social misfortunes and most of our disadvantages and perils are due to a single cause, the temporary distortion of human character by the forces of commerce. The author is an optimist, and believes that our form of government is soundly philanthropic; that the evils of politics and society tend to be corrected sooner or later, because the impetus of the commercial motive and spirit has reached its climax and is beginning to abate; and that, in spite of all which is mischievous and dangerous, we have a right to take courage for the future of our country, as well as a duty to strive earnestly to bring a better future to pass. His book is fresh in conception and vigorous and effective in style, and, whether he has hit the actual cause of existing evil as accurately as he thinks he has or not, he has much to say which is worth public attention.

Mr. Benjamin Kidd, in his little treatise, *The Control of the Tropics* [Macmillan Co. 75 cents], urges forcibly that white men must control the tropical regions of the world, that it is impossible for white men to become acclimatized therein, that there never will be, and probably never can be, anything like good government, in the European sense of the term, by the natives of the tropics unaided, and that the problem thus presented is to be solved only by the development of a higher than the ordinary tropical civilization in the tropical regions through the agency of the English-speaking peoples of the world. Colonization, he thinks, as carried on by France and Germany, for example, can only result in disaster. But colonization and the development of foreign countries, as they have been illustrated in India by the English, for instance, are likely to succeed, and in no other way can success be attained. He looks to the

United States to co-operate with England in this important field of service to humanity, and his volume, which includes as an appendix a portion of his book on Social Evolution, is well worth reading.

The Book of the Ocean [Century Co. \$1.50], is a handsome holiday book by Ernest Ingersoll. It takes some freedom in the assumption of such a title, yet there is a certain propriety therein because not only the ocean but what goes on it are included. The ocean itself, its waves and currents, the building of ships, early voyages of exploration, naval wars, yachting, fishing, sea plants and animal life and a variety of other themes more or less remotely connected with the ocean are discussed. It is a compilation and a somewhat miscellaneous one, but it is well done and is both entertaining and in many ways practically serviceable. For example, the boy who wants to inform himself about yachting can get considerable valuable information from these pages.

The Well Bred Girl in Society, by Mrs. Burton Harrison, and *Good Cooking*, by Mrs. S. T. Rorer [Doubleday & McClure Co. Each 50 cents], belong to the Ladies' Home Journal Household Library, and each is a sensible and practical manual embodying the results of large experience and observation put in such a way as to be serviceable to the young reader. Even the young woman who is more or less *au fait* with social affairs will be benefited by the spirit of such little books as these and need not disdain their hints.

Guesses at the Riddle of Existence [Macmillan Co. \$1.25] contains six papers by Prof. Goldwin Smith, which were printed two years ago and now are reissued. It deals chiefly with moral and religious themes and expresses the author's views with his usual positiveness and impressiveness. — We have received from Carl Hirsch of New York specimens of *Baptism and Marriage* certificates, which are brightly colored and have blanks to be filled out. Those who like to preserve mementos of this character, as some do, will find these sufficiently gorgeous for the ordinary home. — We also have received several numbers of *Our Country*, the monthly text-book and magazine of the Patriotic League. Its commendable object is to promote systematic instruction in citizenship, cultivate knowledge of American laws and promote intelligent patriotism. This object is heartily to be approved.

NOTES

— The American edition of the *Life of Rev. Dr. Newman Hall* will be issued by T. Y. Crowell & Co.

— Dr. W. E. Barton's new two volume work, *The Psalms and Their Story*, costs \$2.50 the set, and not per volume, as recently advertised.

— A very large demand has sprung up for a cheap edition of Rev. C. A. Vincent's volume, *Providence in America*, and one is being prepared. It made its mark at once.

— A prize of \$25 is offered by the Sabbath Association of Maryland for the best article showing the advantages of Monday over Saturday as a pay-day. Articles must be adapted to publication in the daily press and specially addressed to employers. They must not exceed a thousand words in length.

— The late Miss Varina Anne Davis, commonly known as Winnie Davis, second daughter of the President of the Southern Confederacy, was the author of *An Irish Knight of the Nineteenth Century*, which was a sketch of Robert Emmet, *The Veiled Doctor*, *A Romance of Summer Seas*, *Foreign Education for American Girls*, and other works.

— Pansy—Mrs. Isabella M. Alden—has written more than sixty books, besides many contributions to the press. Her first book was *Helen Lester*, with which she competed successfully for a prize. She also has written Sunday school lessons for the primary department of the *Westminster Teacher* and has edited the *Primary Quarterly* and the maga-

zine bearing her own *nom de plume* as its name.

—The Publishers' Weekly quotes some surprising remarks by a Mr. Shaylor, a London bookseller, who declares that the sales of religious books are falling off. Mr. Shaylor would do well to inform himself more fully. The popularity of the works of Andrew Murray, F. B. Meyer and the late Henry Drummond—to mention only three names which recur to mind at once—is undeniable. And the names of the seven writers—Horatius Bonar, John Angell James, Frances R. Havergal, Miss Marsh, James Hamilton, W. Jay and C. H. Spurgeon—in regard to whom he asks, "How many of them are known even by name to the present generation?" are enough to expose his lack of knowledge of his subject.

BOOKS OF THE WEEK

- Houghton, Mifflin & Co. Boston.
 THE BOYS OF OLD MONMOUTH. By Everett T. Tomlinson. pp. 427. \$1.50.
 IN THE BRAVE DAYS OF OLD. By Ruth Hall. pp. 334. \$1.50.
 JOHN ADAMS. By Mellen Chamberlain, LL. D. pp. 476. \$2.00.
 THE POETIC AND DRAMATIC WORKS OF ALFRED LORD TENNYSON. Cambridge Edition. pp. 887. \$2.00.
 THE STAGLIGHT CALENDAR. Compiled by Kate Sargent. \$1.25.
 A HISTORY OF THE PRESIDENCY. By Edward Stanwood, LL. D. pp. 586. \$2.50.
 Ginn & Co. Boston.
 GOETHE'S EGMONT. Edited with introduction and notes by Max Winkler, Ph. D. pp. 276. \$1.00.
 ESSENTIALS OF PSYCHOLOGY. By C. S. Buell. pp. 238. \$1.10.
 Pilgrim Press. Boston.
 THE PSALMS AND THEIR STORY. By William E. Barton, D. D., in 2 vols. pp. 249, 267. \$2.50.
 Living Age Co. Boston.
 THE LIVING AGE. Vol. 218. pp. 896. \$2.25.
 Little, Brown & Co. Boston.
 MODERN POLITICAL INSTITUTIONS. By Simeon E. Baldwin, LL. D. pp. 387. \$2.00.
 Century Co. New York.
 HOME ECONOMICS. By Maria Parloa. pp. 378. \$1.50.
 THE ADVENTURES OF FRANCOIS. By S. Weir Mitchell, M. D. pp. 321. \$1.50.
 THE LAKEVIEW ATHLETIC CLUB. By Rupert Hughes. pp. 286. \$1.50.
 THE CARTING AWAY OF MRS. LECKS AND MRS. ALESHINE. By Frank R. Stockton. pp. 239. \$1.50.
 THE STORY OF MARCO POLO. By Noah Brooks. pp. 287. \$1.50.
 OUR CONVERSATIONAL CIRCLE. By Agnes H. Morton. pp. 218. \$1.25.
 DOWN DURELY LANE. By Virginia W. Cloud. pp. 99. \$1.50.
 POOR RICHARD'S ALMANAC. pp. 219. \$1.00.
 T. Y. Crowell & Co. New York.
 CHILHOWEE BOYS IN HARNESS. By Sarah E. Morrison. pp. 384. \$1.25.
 THE BEST LIFE. By Rev. C. P. Thwing, D. D., LL. D. pp. 32. 35 cents.
 WHAT A CARPENTER DID WITH HIS BIBLE. By J. F. Genung. pp. 31. 35 cents.
 LUXURY AND SACRIFICE. By Charles F. Dole. pp. 63. 35 cents.
 STUDY OF ENGLISH LITERATURE. By W. H. Hudson. pp. 31. 35 cents.
 THROUGH MY SPECTACLES. By Dorcas Hicks. pp. 144. 75 cents.
 THE GENTLENESS OF JESUS. By M. G. Pearse. pp. 250. 75 cents.
 Macmillan Co. New York.
 REX REGUM. By Sir Wyke Bayliss, F. S. A. pp. 192. \$2.00.
 JANE AUSTEN'S NOVELS. Edited by Richard B. Johnson, with colored illustrations by C. E. and H. M. Brock. 10 vols. \$10.00.
 F. A. Stokes Co. New York.
 GRACE O'MALLEY. By Robert Machray. pp. 303. \$1.25.
 THE TOWN TRAVELLER. By George Gissing. pp. 293. \$1.25.
 D. Appleton & Co. New York.
 THE EARTH AND SKY. By E. S. Holden, Sc. D., LL. D. pp. 116. 28 cents.
 Doubleday, McClure & Co. New York.
 LIFE AND CHARACTER OF GENERAL U. S. GRANT. By Hamlin Garland. pp. 524. \$2.50.
 E. & J. B. Young & Co. New York.
 SUNDAY READING FOR THE YOUNG. pp. 421. \$1.25.
 A. S. Barnes & Co. New York.
 HUTH AND HER GRANDFATHER. By Todd. pp. 90. \$1.00.

PAPER COVERS

- Houghton, Mifflin & Co. Boston.
 THE KING OF THE GOLDEN RIVER. By John Ruskin. pp. 98. 15 cents.

MAGAZINES

October. MAGAZINE OF ART.—SUCCESS.—CATHOLIC WORLD.—HOMILETIC REVIEW.—KINDERGARTEN REVIEW.—GOOD HOUSEKEEPING.—INTERNATIONAL JOURNAL OF ETHICS.—LIPPINCOTT'S.—ATLANTIC.—CHAUTAUQUAN.—INTERNATIONAL.—CENTURY.—TREASURY.—REVIEW OF REVIEWS.—BOOK NEWS.—PHRENOLOGICAL JOURNAL.—AMERICAN KITCHEN.—APPLETON'S POPULAR SCIENCE.—PREACHER'S.—FORUM.—MCLURE'S.—EDUCATION.—NORTH AMERICAN REVIEW.—BOOK BUYER.—NEW ENGLAND.

Spain's Cry for Help

Since the defeat of Spain evidence of a most remarkable character has come to the missionaries of the A. B. C. F. M. in Spain relative to the unrest that prevails among patriotic but dissatisfied Spaniards respecting the future of their country if it be not permeated with the religious and political principles which have made Protestant nations strong and regenerate. Following are some typical letters received from Roman Catholics and Protestants. They are a few of many which have served as fresh data for Secretary Barton and the other officials to base their appeal for aggressive action in Spain and Spain's former colonies. This appeal is to be presented at the meeting of the American Board this week.

Following is a letter from a Catholic Spaniard to Mr. Gullok, written after a conference with the latter at Biarritz, France, where the school formerly at San Sebastian is temporarily located:

"If it were not, after all, that I am a Spaniard and love my country, as is natural, I should congratulate you for the victory of Sampson over Cervera. Last night the telegrams in the papers said that Cervera's fleet had managed to escape from Santiago and had sailed westward! Later the American telegrams reported the destruction of the Spanish fleet. This morning the telegrams from Spain say that our boats have escaped. I do not doubt we have lost the fleet. The fruit of a government of despotism and lies has been sunk in the ocean. But what a calamity for the Spanish people! They must suffer the consequences of such government. The inexorable law of centralization! It may be that after such ruin God purposes to bring about an era of moral renovation for my poor country."

The second letter is one written by Doña Esther Alonzo, a Spanish woman who has won the title of M. A. from the University of Madrid and is on the teaching staff of the San Sebastian school.

"You are receiving petitions from the Spanish pastors of your Board. . . . To their appeal is now added that of a woman—a Spanish woman, who voices the cry that rises in these moments of anguish from the hearts of all the Christian women of Spain. Do not abandon us. Do not withdraw from our torn and distracted country any of the help that hitherto so generously you have given us. We cannot longer endure the stifling weight of the cloud of superstition, ignorance and degradation that rests upon woman in Spain. We wish light, more light. We wish to help to bring it to the souls of our countrywomen. . . . We appeal to your generous Christian souls, to you who, impelled by the impulses of Christian charity, sent a whole strong army to help the suffering. . . . Send to this country, to Spain, your army of peace. You already have done much for us. . . . You cannot think of lessening your efforts, or in any respect of withdrawing from a field on which you have entered with so much success and which still lies open before you."

Rev. Don Jose Marqués, pastor of the Protestant Church at Bilbao, heads his petition, The Macedonian Cry of Spain.

"Remembering," he says, "the sad history of the Caroline Islands, and the fate that befell the honored Mr. Doane and his companions in the work of the Lord there, it would be natural that, with your arms triumphant over Spain, the Christians of your country should make a special effort to take the blessings of the gospel and of Christian liberty to those regions discovered by Magallanes and Legazpi, as also to those discovered by Columbus; and in so doing you would, indeed, be fulfilling a blessed mission. This I know would increase your expenses, and because of this will you say, 'To meet these we will spend less in Spain.' Behold this is the cause of my petition, and it is to cry to you, 'Do not do that.' Instead of lessening, it seems to me that now is the time when more and still more should

be spent for the evangelization of Spain. Spain today needs more than ever the aid of Christians everywhere, and in a special manner the help of the United States.

"I believe that in those distant islands you will be able to do what the Spanish Government did not accomplish in three centuries. And how could they do any good there when in the peninsula itself they did nothing but forge chains with which to bind, and build prisons in which to kill all who should pretend to estimate things with free minds like free men? On that free country of America, on its civil and political power, devolves the duty of assuring the true liberty to Cuba, Porto Rico, the Philippines and the other islands of those seas; and to the Christian elements of the great republic belong the mission of taking to them the light and salvation of the Redeemer of the world.

"But, brethren, do not forget that Spain needs the same light. Now more than ever should the number of laborers in Spain be increased to counteract the preachings of the friars, who will come from the Philippines with the immense riches that they have wrung from those poor islanders in their wrongly named 'Christian mission.' They will have unlimited resources with which to carry on against the Protestants, by the press and by special propaganda, the war that of late years has been growing hotter and hotter against us. Remember, a few months ago the papers announced the fact that the friars of Manila had loaned to General Augusti, for the payment of the army in the Philippines under his charge, a million dollars. With sanguinary pleasure they will draw upon their surplus money to publish to the world that Protestants are infernal beings, and the origin and the cause of all the ills that have fallen upon Spain.

"Spain has always suffered from the lack of light and liberty, but during the last few years there has been a marked increase of the reactionary spirit, fostered and fomented in high quarters; and today the poisonous serpent has fastened its fangs on the body of the nation as with the grip of death. At one and the same time it envenoms the sources of national life and absorbs the lifeblood of the enfeebled and enslaved people. It is no secret that today in large part it owns the most important newspapers in the country, while it floods the land with tracts, pamphlets and books.

"If you diminish aid to Spain because you would do more for the islands, I would remind you that for the sake of helping the child you are leaving the exhausted and crippled parent to her fate. If in taking happiness to those who formerly were Spanish subjects you forget the sad condition in which Spain herself remains, overwhelmed by her misfortunes, the prey of innumerable religious orders, if you do this can it be expected that the just God will bless your work?"

One of the documents placed before the Peace Commissioners now in session at Paris is a petition from the officers of the Hawaiian Evangelical Association, praying that in the terms of peace which that body may frame there be a clause ordering the total withdrawal of Spain from the Caroline Islands as a whole, and from Ponape Island in particular. The petitioners are not solicitous as to what form of government shall succeed the withdrawal of Spanish power, provided the American Government exercise a protectorate over the group. The petitioners fortify their prayer by a valuable historical résumé of the history of Protestant missions in Ponape, a description of the evil that has come to all concerned since Spain was awarded sovereignty in 1886, and the state of anarchy that has prevailed there during 1898 as the result of outrages upon Protestant missions and converts, incited by Spanish Catholics. Indeed so truculent have the Spanish and their Catholic adherents become that they recently imprisoned an American commander of a sailing vessel.

Christian Work and Workers

Miss Mary Crane of Dalton, Mass., has bought an attractive farm in an ideal location to be fitted up as a summer home for about thirty poor boys of the cities. She will give personal attention to the details of the home and will erect a dining-hall and dormitory.

The convention of open and institutional churches at Pilgrim Church, Worcester, Mass., Nov. 2 and 3, will have among its speakers C. L. Thompson, W. E. Dodge, Esq., S. P. Codman, E. D. Burr, Leighton Williams, Floyd

Tompkins, Jr., G. Stanley Hall, George Hodges, W. L. Phillips, W. H. P. Faunce and Charles Cuthbert Hall. The hotels and the railroads will make special rates.

The Y. M. C. Associations of Massachusetts and Rhode Island will meet at Lynn, Oct. 20-23. Every department, the religious, educational, physical and Army Christian Commission, will be strongly represented. A half-day will be given to discussion of the association's advanced step in Bible study. W. G. Ballantine, L.L. D., Bible instructor at the International Y. M. C. A. Training School, L. L. Doggett, Ph. D., president of that school, Don. O. Shel-

ton, editor of the *Bible Student*, Rev. Floyd W. Tompkins, Jr., and others will make addresses.

Evangelist George C. Needham and his wife have been conducting Bible conferences in Japan. In two months they gave 100 addresses and supplemented them with an extended evangelistic tour through the principal cities. Mr. Needham writes: "It thrilled us to greet the leaders and helped us to be in touch with Drs. Davis, Gordon, Messrs. Curtis, Gulick, Clark, Allebin and others, including the ministering women who preach and teach Jesus Christ."



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THE CURTIS PUBLISHING COMPANY, PHILADELPHIA

The Meeting of the American Board

A Successful and Promising Gathering at Grand Rapids, Oct. 4-7

Delegates began to arrive early Monday morning and continued to come till late at night. Provision had been made for the entertainment of about 400 persons. A good number of missionaries was present. Promptly at 3 P. M. on Tuesday President Lamson called the meeting to order. The welcome to the city was given by Gen. B. M. Cutcheon, who made prominent the fact that it was in the counsels of Providence from the beginning that the Board should meet here, a sentiment to which Dr. Lamson happily responded by saying that all the disciples of the older theology are glad to learn that the people in Grand Rapids believe in the doctrine of election. The Doctor also brought out the fact that the Board is "American," and is as truly at home in the West as in the East. Dr. F. S. Fitch was made chairman of the committee on nominations and Dr. G. H. Ide of that on business.

THE YEAR REVIEWED

The report of the home department, through Secretary Daniels, called attention to the distracting conditions in the fields of labor, which during the year have drawn away large sums for special objects; to the disturbed financial conditions at home; to the constant problem of carrying on the work abroad with inadequate means. In spite of the care with which appropriations were made at the beginning of the year, of appeals to Sunday schools, Endeavor Societies and individuals, the year closes with a debt of \$40,000, only \$5,000 less than that of a year ago. The reports from the middle district, the Interior and the Pacific district show gratifying increase in giving. That of the middle district indicates a gain of thirty-six per cent. The treasurer's report showed that from all sources \$687,208.98 have been received, with expenditures of \$727,500.34. Ten thousand dollars have been given as a special sum for the endowment of a professorship in Fochow College. The committee on this report expressed gratitude that in spite of disturbed business conditions and the war with Spain there has been a slight increase in receipts the past over the previous year, and Vice-President James feelingly and fittingly referred to the marvelous record of the year and the achievement of the army and navy.

The survey of the various fields under the care of Secretary Barton, and comprising missions in eastern and European Turkey, the Maratha and Madura Missions in India, those in Ceylon and Japan, and those in Mexico and Austria and Spain, was brief, clear and hopeful. The training school at Samokov, Bulgaria, is inadequately furnished for its duty, but to evangelistic appeals in Bulgaria there has been readiness to hear and respond. Eastern Turkey is still desolate from the terrible massacres. In an area as large as New England there are only twenty-seven missionaries, ten of them men, the others women. Such has been the burden of reorganizing the work, trying to house the more than 8,000 pupils in the schools and to provide shelter for more than 3,000 orphans, that it is a wonder that more missionaries have not broken down.

In the college at Harpoot there are 900 pupils dwelling in the hired houses, as Turkey still refuses to pay for the construction of the college buildings. Owing to famine, plague and reduced appropriations the year has been a hard one in India and Ceylon, although the schools have been kept up through government appropriations. The Maratha Mission has suffered from famine and plague. Schools have been broken up, yet inquirers have so multiplied that the gain of the year in church membership has been 748, or twenty-seven per cent. While there has been disappointment that the trustees of Doshisha seem to have betrayed their sacred trust, it is yet comforting

to know that the interest in Japan in Christianity is growing deeper each year. There has been a steady gain in Mexico and Austria.

More than usual space was given to Spain. The conditions of the year were briefly sketched, and the opinions of leading men quoted as encouraging the hope that Spanish people are more than ever now accessible to the gospel. The San Sebastian school, temporarily removed to Biarritz, has not lost a single boarding pupil by the transfer, and it would seem that, as the outcome of the war, we may now be able to reach Spanish people with the gospel.

The report of Secretary Smith, comprising the missions in Western and Central Turkey, those of China and Africa, the islands of the Pacific—eleven in all—was exhaustive and interesting. In all these fields there has been marked progress. In some of the China missions the gain has been fifty per cent. The providence of God in bringing us into relation with the Philippines is compelling us to consider events in the East with an earnestness and interest we have never before taken.

DR. MEREDITH'S SERMON

The sermon by Dr. Meredith was one of power and profoundly impressive. It dealt with the deep things of the gospel, and conducted its listeners to the foundations of their faith. The text was Luke 4: 18. The theme was The Anointing of the Holy Spirit Necessary to Modern Missionary Success.

Many things are desirable which cannot be attained by all, but the gift of the Spirit is within the reach of all. We need to discover what this anointing means. In the Old Testament it is a seal—as used by Jacob at Bethel a consecration—as induction into the priesthood, and a symbol and pledge of divine equipment for the divine office into which one has been inducted. In the New Testament, as applied to Christ, Christ is sealed for his work, is set apart for it, is filled with the Holy Spirit, and is thus prepared to be prophet, priest and king. In the same way his disciples are to be anointed for their service, for as the work everywhere is one so the disciples are one with him in carrying it on. They are one with him in life, in motive, in mission, in experience, in destiny. The history of the church shows that this anointing has been the only source of power. The experiences at Pentecost gave the disciples a clearer spiritual apprehension, a more consistent character, a nobler moral courage, a larger increase of assurance and joy. The "wonder" in the second chapter of the Acts is not that the people spoke with tongues, but that 3,000 converts were made. Here, then, we have the pattern in the Mount. Does it answer the need, or must we, as some seem to suggest, have a new pattern? If we are filled with the Holy Spirit there will be men enough and money enough for all the missionary work we ought to undertake. With graphic reference to the providence of God, which has not only given us control of Cuba and Porto Rico, but of the Philippines, and with emphasis on the fact that we are now a world power, no longer permitted to consider our own interests solely, the preacher said that hitherto the church had been as a child, seeing through a glass darkly, but should now gird herself for her work and press on as a man.

SPAIN AND CHINA

Three great subjects discussed on Wednesday were: The Duty to Spain, The Duty to China, The Methods of Securing Means to Enable the Board to Discharge Its Obligations to These and Other Lands. The report of the co-operating committee for the Interior was read by Dr. Loba, and that for the middle district by Dr. Creegan.

An earnest plea for Spain, in view of the

issues of the war and of the success in her school, was made by Mrs. Alice Gordon Gulick, who spoke of the longing of many people for a better Spain than now exists, and who see that the salvation of their country is in the gospel of Christ alone.

In an address of remarkable breadth and cogency Dr. Stimson emphasized Mrs. Gulick's plea for Spain by pointing out the significance of the relations which the providence of God has compelled the United States to take with reference to the Spanish-speaking world. He emphasized the fact that England has succeeded in colonizing peoples, in finding the men needed for emergencies, because by the providence of God she has been compelled to succeed. It was her Christian duty to govern India; hence her power to develop men who are able to govern it. We have a similar illustration in Lord Cromer in Egypt. The reaction of work done in colonies on civil service at home has been favorable, as it will be in the United States, for the United States is forced to enter upon a colonizing era.

The history of the American Board shows that God has been training men and nations, wholly unconscious to themselves, for the great work they were afterwards called upon to perform. When it was doubtful if we should be able to give the gospel to the Micronesian Islands, Hawaiian Christians volunteered to form a foreign missionary society and to send out missionaries of their own. Robert College on the Bosphorus has trained the young men who have made modern Bulgaria a nation. In Austria Schauflier was prepared for his work among the Bohemians in this country, and there, too, were prepared the helpers which he has needed in carrying on his work here.

The most significant movement of the day is the readiness of young men and women to enter the foreign field. The question is, what position are the Congregational churches going to take when so many are offering themselves for missionary service? Shall we do as the Church Missionary Society of England after long consideration and earnest prayer decided to do—receive all who might apply—a society which now has 1,000 missionaries in the field instead of 300 ten years since, and sufficient treasure for its support?

YOUTH AND MISSIONS

The paper on Young Manhood and Young Womanhood by Secretary Daniels pointed out the place occupied by young men and young women in the missionary world, and by tracing the history of their relation to missionary service showed our debt to them. Our Lord did his work as a young man. His disciples entered upon their career as young men. The foundations of the American Board were laid by young men. The student volunteer movement, begun in 1886, is one of the most significant movements of the decade. What shall be the attitude of the churches and the Board toward the scores and the hundreds who are ready to enter its service? Shall they be kept waiting for the lack of means? "Waiting missionaries should be a plea for filling the treasury."

Dr. Michael Burnham followed in a tender address on the sending out and supporting of missionaries on the field. He referred to the difficulties in the way, and showed how they all vanish before men like Morrison, Cary, Duff and Paton. What we need is a baptism of knowledge on the part of the people, a baptism of method on the part of ministers and church officers and a baptism of enthusiasm in missionary service. The secretary of the educational department of the student volunteer movement, Rev. H. P. Beach, made an address of much practical force and eloquence. He made it clear that the lack in

missionary operations is not occasioned by the lack of men or of opportunity, but solely of money. This can be attained, he thinks, if the same energy and wisdom are used as have been manifest in the management of the volunteer movement during the twelve years of its life.

THE PROBLEM OF MORE MONEY

The report of the committee of fifteen, appointed last year to consider the paper then presented by Hon. J. M. W. Hall, was read by Hon. E. W. Blatchford. It recommended that our missions in papal lands be not given up, but rather strengthened; that no less money than now be expended in educational work; that self-supporting churches be encouraged by the Board in the future as they have been in the past; that deputations be sent from this country to various missionary fields regularly and with reference to their needs; that systematic effort be put forth continually to increase interest in the work of the Board among all classes; that special effort be made to increase the constituency of the Board, and that so far as may be corporate members in future be chosen to represent groups of churches or districts, and because of their ability or willingness to aid in diffusing knowledge of the work of the Board.

The next hour was occupied, in accordance with instructions given by the meeting of last year, with a free discussion upon points touched upon in the report, and upon other matters pertaining to the policy of the Board. Vice-President James, Dr. L. C. Warner, Gen. B. M. Cutocheon, Rev. L. H. Hallock of California, Mr. E. H. Pitkin, Dr. Stimson, Rev. Mr. Rose and Dr. Selden participated. Dr. Warner thought that the report failed in not pointing out more definitely what method is to be pursued, and added that what we needed are prayers and knowledge that will secure at least \$100,000 more every year for foreign missionary work. Vice-President James referred to the work of Mr. Wishard in the Presbyterian Church, who is seeking to interest churches and groups of churches and individuals in the support of missionaries, and he is having encouraging success in his efforts. Mr. Pitkin suggested that it might be wise to secure some person to go from church to church, in addition to secretaries, and strive to arouse enthusiasm either in missionaries or in larger gifts. The discussion was continued for an hour on Thursday afternoon and along similar lines, Mr. Pitkin's suggestion being taken up readily and much earnest desire being manifested to increase the Board's resources.

Discussion finally crystallized in a motion for the creation of a special committee, consisting of two members of each of the four co-operating committees, and \$3,500 were pledged to pay the salary and expenses of a man to go among the churches, awake an enthusiasm in them and persuade single churches or groups of churches, institutions of learning and individuals to undertake, so far as may be, the support of individual missionaries.

THE DEPUTATION TO CHINA

A rich paper, representing the Prudential Committee, on the Missionary Outlook in China, was read by Secretary Smith. The gains during the past decade have been rapid and are increasing every year. So far as the work of the Board is concerned new methods are not needed, though they may require modification from time to time. School, medical and evangelical work supplement each other and seem to meet the demands of the field occupied. The missionaries are scholarly, devoted, conscientious, wise, careful in the use of missionary money, well-informed as to matters concerning the whole earth, and almost uniformly successful.

An interesting statement of the work in North China was then given by Mrs. Ament, a member of that mission, and a strong address on the duty of making an effort to evangelize

China made by Mr. H. P. Beach. Rev. E. G. Tewksbury of the North China College described the location of his mission and the college, then showed that China is worth working for, pointed to the fact that the hope of China is in her young people, that the power and growth of the church in the future are in the native evangelists, and that the opportunity in China is a present opportunity and not a future one. Dr. Whitney of the Foochow mission described in an interesting manner the institutions in which he is engaged and emphasized the peculiar needs of his field.

Then came an exceedingly valuable address from President Eaton, one of the members of the deputation to China. He spoke of the privilege which he had enjoyed in meeting the missionaries at their homes and announced as his subject *The Challenge of China to the Christian World*. This challenge is to curiosity, to respect, to compassion, to Christian brotherhood and to prophecy. We are curious to know what China is. We respect the greatness of her empire, her scholarship, her history. We pity her ignorance, in spite of her scholarship and of her religion, which knows no God but is full of superstition. We rejoice in the specimens of native preachers and believers who met us in the missions and realize that they are our brothers, and in them we see what China will be when the gospel has full course there. The address was full of vivid, picturesque descriptions and charmed all who heard it. As a college man President Eaton bore earnest testimony to the value of the work done in the schools there and in the colleges.

Dr. Noble said that the American Board never met at such an hour before or on such a high as it now occupies. He referred to the providences which have brought Spain under our control and to the way in which the condition and the needs of Spain, as well as the needs of China, have been laid upon us during the session and of the emphasis which has been put upon the need of more money with which to carry on the work to which God was calling us. After expressing his sympathy with the various methods to secure larger means which had been proposed, he added that, in his judgment, the difficulty is deeper than has yet been pointed out and that what we want to do in order to get more money is, first of all, to get religion. We need to be loyal to Christ, to sympathize with men, to value men as he values them, to look upon souls as needing the salvation which he provides. We have been drifting, he fears, from the convictions which made our ancestors men of principle and power. We have drifted in reference to the use of Sunday. Christian men take trains on Sunday in order to save time, or take Saturday trains and travel all day Sunday. Thus the tone in the family, in the community, in the church in reference to Sunday and religious duties is lowered. We do not lay the stress we ought on sin and the abject condition of man without Christ. What we need to feel is that man is lost and that souls are infinitely valuable, and that we pursue the work of missions out of love and loyalty to him who lived for us and gave himself for us.

A FORWARD MOVEMENT

A large portion of Thursday morning was occupied by the papers of secretaries and by reports and addresses on the home department by Rev. C. A. Thompson, Pres. C. D. Hartranft, Pres. C. F. Thwing, Rev. J. R. Thurston, Rev. C. S. Mills, Rev. N. S. Bixley of the Zulu Mission and Rev. J. H. Pettie of Japan. There was no mistaking the tone of the papers and addresses. The thought of a backward movement, of retrenchment, of failure to embrace present opportunities is not to be cherished for a moment. The success of the work in every part of the field, the necessity of re-enforcing overworked missionaries, the providential call to which as a nation we are now listening render it imperative that we keep our missionary work up to its

present grade and enlarge it as rapidly as possible. Without a single exception, the reports expressed gratification with the development and efficiency of the native pastorate, with the important and expanding educational work and with the growing tendency on the part of the native churches to provide for the support of their pastor.

Two of the addresses, that of President Hartranft and that of Dr. J. R. Thurston, were electrifying. The former was philosophical in its grouping of facts and its interpretation of them. The address of Dr. Thurston was an appeal for larger gifts. It followed in the line of President Thwing's admirable report on the home department, and urged the duty of making these gifts at once and in order that the gifts of the Spirit, which are so greatly desired, may not be hindered. Dr. Thwing suggested as among the causes of diminished gifts the apparent belief that Christianity differs from other religions, not in kind, but in degree; that the souls of those who live without the knowledge of Christ or in heathendom are not thereby imperiled as to their future happiness; and that larger opportunities for our gifts are constantly presenting themselves here at home. The force of these objections must be broken or we shall not enlarge our missionary income as we desire. The increase in wealth, in the membership of the churches, in their intelligence and the success of missionary service, with ever enlarging fields abroad, ought to furnish motives for larger giving and such additional motives as will lead to the assumption of the support of missionaries by individuals, by churches and by institutions of learning.

Thursday afternoon at the communion service, which was very largely attended, Rev. H. C. Haskell of Samokov, Turkey, and Rev. S. C. Pixley of the Zulu Mission presided. There was a woman's meeting in Fountain Street Baptist Church addressed by missionaries, and so interesting that not a few men managed to creep in to enjoy it. The children's meeting the same afternoon in Westminster Presbyterian Church, also addressed by missionaries, was an occasion of great interest and profit.

PRESIDENTS ANGELL AND LAMSON

At the Thursday evening session interest reached its high watermark. In welcoming President Angell the congregation rose to its feet and cheered. Although he spoke with difficulty, his simple, vivid narrative of the condition of things in Turkey as he had witnessed them during the year was heard with absorbing interest. He gave high tribute to the missionaries, to the veterans like Dr. Riggs, to those now living who have shown their heroism in time of danger and their ability by the work they have done, through their schools, through the literature they have circulated and by the position they now occupy among the regenerating forces of the empire. He pointed out the difficulties which beset the government in its dealings with the different races over which it has control, referred briefly to "the claims" of the United States and the grounds upon which they rest, and spoke somewhat hopefully of the future. He spoke guardedly and wisely.

Rev. G. E. White followed with a concise and conservative statement of the work done in and about Marsovan, which, in its extent and thoroughness, was a surprise to nearly all who heard him. There was deep interest also in what Rev. G. P. Knapp of Bitlis, so long in danger of his life by reason of the unfounded suspicions of the government in regard to him, had to say of work among the orphans. Of the forty or fifty thousand who ought to be cared for provision has been made for only about one-tenth of the number.

All had been eagerly waiting to hear President Lamson. He had presided with singular modesty, had hardly expressed an opinion during the session, and was now to step into the place filled by such leaders of speech and

thought as Hopkins and Storrs. It is enough to say that he fully met expectations. His address was an appeal to the masculine element in human nature, which reveals itself in business and politics, and was a development of the thought that if this element of our nature be properly used it will awaken in unorganized races a sense of the value of national life, will create States, and under divine direction will unite the world in the kingdom of God, "which will come in a glorified earth, and in the peace, unity and splendor of the eternal life when the nations of those which are saved shall walk in the light of it." At the beginning of his address Dr. Lamson paid the highest tribute to the Woman's Board, to the zeal, wisdom and organizing efficiency exhibited in the management of its affairs.

THE CLOSING SESSION

Friday morning, as is customary, was set apart for unfinished business, for brief addresses from missionaries, and for parting words from Dr. Bradley in whose church the Board has been so admirably entertained. The tender, pathetic interest which almost always accompanies this final session was not lacking at this time. Turkey was given a prominent place on the program. The report of the institution at Smyrna by Missionary McLaughlin, the statement that with the exception of the missionary in charge its staff of twelve teachers is paid for by its patrons, and that with larger buildings it might have 500 instead of 170 students, as now, was so encouraging as to justify the prediction that the money needed for these additional facilities will somehow be secured.

The meeting was fortunate in its hosts. It could not have been held in a more beautiful city or in a more convenient building. Every arrangement which thought and experience could suggest for the comfort of guests had been made. Hospitality was unstinted. The weather was fine—neither too hot nor too cold. If familiar faces were missing, new ones took their place. Between eighty and ninety corporate members were present, more than at Madison or Toledo. College presidents were out in force. Western churches were well represented. The large audience-room of the church was filled at nearly every session. In the evenings it was crowded, so that on Thursday evening an overflow meeting was necessary. Pastor Bradley and his assistants have put the Board under deep obligation for the excellent meeting to which they have so constantly and unweariedly ministered.

The next meeting will be held at Providence, R. I., with Rev. G. C. Adams, D. D., of San Francisco as preacher and Rev. E. C. Moore of the Central Church, Providence, as alternate.

NEW CORPORATE MEMBERS

These twelve persons were chosen members of the corporation:

Massachusetts. Rev. Edward G. Porter, Rev. G. R. W. Scott, H. H. Proctor, Henry S. Lee.

Rhode Island. Rowland G. Hazard, Rev. Wallace Nutting.

New York. Dyer B. Holmes.

Pennsylvania. William H. Lambert.

Ohio. William W. Mills.

Minnesota. Margaret J. Evans, Rev. Calvin B. Moody.

Iowa. Rev. J. E. Snowden.

Important Meetings to Come

National Prison Association, Indianapolis, Oct. 15-19.

Mass. Christian Endeavor Union, Brockton, Oct. 19, 20.

American Missionary Association, Concord, N. H., Oct. 25, 26, 27, 28.

Woman's Home Missionary Association, Boston, Oct. 26.

Woman's Board, Springfield, Mass., Nov. 2, 3.

Open and Institutional Church League, Pilgrim Church, Worcester, Mass., Nov. 2, 3.

National Woman's Christian Temperance Union, St. Paul, Nov. 11-16.

New Hampshire Sunday School Association, Chester, Nov. 15-17.

A View Point For Two

Dear Old Friend: "Old" only because so long faithful to us. We are happy to meet you often. And we can—there are so many of you. You have read this paper for years, and it gladdens our eyes to see you and our ears are refreshed with your pleasant words. But we have a suggestion to make along the line of our friendship. We wish you would do a helpful service by voicing to some non-subscriber your opinion of this journal. Let the neighbors—at home and in church—know how you feel toward us. Of course you cannot "keep house without it," but say so. Make it public. Stir up an enthusiasm on the subject. Ask your pastor to mention it. Secure the interest and the subscription of the Sunday school teachers. Get people to talk about this offer—*The Congregationalist* from now until Jan. 1, 1900, for \$3, or to new subscribers in Church Clubs for \$2.

Yours, THE CONGREGATIONALIST, by
Warren P. Landers, Supt. of Circulation

Benevolent Societies

THE CONGREGATIONAL HOME MISSIONARY SOCIETY is represented in Massachusetts (and in Massachusetts only) by the MASSACHUSETTS HOME MISSIONARY SOCIETY, No. 609 Congregational House. Rev. Joshua Colt, Secretary; Rev. Edwin B. Palmer, Treasurer.

WOMAN'S HOME MISSIONARY ASSOCIATION, Room No. 607, Congregational House, Office hours 9 to 5. Annual membership, \$1.00; life membership, \$20.00. Contributions solicited. Miss Annie C. Bridgman, Treasurer.

AMERICAN BOARD OF COMMISSIONERS FOR FOREIGN MISSIONS, Congregational House, Boston. Frank H. Wiggin, Treasurer; Charles E. Swett, Publishing and Purchasing Agent. Office in New York, Fourth Ave. and Twenty-Second St.; in Chicago, 163 La Salle St.

WOMAN'S BOARD OF MISSIONS, Room 704 Congregational House. Miss Sarah L. Day, Treasurer; Miss Abbie B. Child, Home Secretary.

THE AMERICAN MISSIONARY ASSOCIATION, United Charities Building, New York. Missions in the United States, evangelistic and educational, at the South and in the West, among the Indians and Chinese. Boston office, 615 Congregational House; Chicago office, 163 La Salle street. Donations may be sent to either of the above offices, or to H. W. Hubbard, Treasurer, Fourth Ave. and Twenty-Second St., New York City.

THE CONGREGATIONAL CHURCH BUILDING SOCIETY—Church and Parsonage Building. Rev. L. H. Cobb, D. D., Secretary; Charles E. Hope, Treasurer, United Charities Building, New York; Rev. George A. Hood, Congregational House, Boston, Field Secretary.

CONGREGATIONAL EDUCATION SOCIETY (including work of former New West Commission).—Aids four hundred students for the ministry, eight home missionary colleges, twenty academies in the West and South, ten free Christian schools in Utah and New Mexico. S. F. Wilkins, Treasurer. Offices: 612 and 613 Congregational House, Boston; 15 Washington Street, Chicago, Ill.

CONG. SUNDAY SCHOOL & PUBLISHING SOCIETY.—Contributions used only for missionary work. Rev. George M. Boynton, D. D., Secretary; W. A. Duncan, Ph. D., Field Secretary; Charles F. Wyman, Treasurer; Rev. Francis J. Marsh, New England Superintendent, Congregational House, Boston.

THE CONGREGATIONAL CHURCH UNION of Boston and Vicinity (Incorporated). Its object is the establishment and support of Evangelical Congregational Churches and Sunday Schools in Boston and its suburbs. Samuel C. Darling, Pres.; C. E. Kelsey, Treas.; J. J. Tillinghast, Sec., 45 Milk St., Boston.

MASSACHUSETTS BOARD OF MINISTERIAL AID.—Gifts should be sent to Arthur G. Stanwood, Treasurer, 701 Sears Building, Boston. Applications for aid to Rev. E. B. Palmer, Room 609, Congregational House.

NATIONAL COUNCIL'S MINISTERIAL RELIEF FUND.—Aids aged and disabled ministers and missionaries and their families. Secretary, Rev. N. H. Whittey, New Haven, Ct.; Treasurer, Rev. S. B. Forbes, Hartford, Ct. Form of a bequest: I bequeath to the "Trustees of the National Council of the Congregational Churches of the United States" (a body corporate chartered under the laws of the State of Connecticut) (here insert the bequest), to be used for the purpose of Ministerial Relief, as provided in the resolutions of the National Council of the Congregational Churches of the United States.

THE CONGREGATIONAL BOARD OF PASTORAL SUPPLY, established by the Massachusetts General Association, offers its services to churches desiring pastors or pulpit supplies in Massachusetts and in other States. Room 610 Congregational House, Boston. Rev. Charles B. Rice, Secretary.

THE BOSTON SEAMAN'S FRIEND SOCIETY, organized 1827. Chapel and reading-room, 287 Hanover Street, Boston. Open day and evening. Sailors and landladies welcome. Daily prayer meeting, 10.30 A. M. Bible study, 3 P. M. Sunday services, usual hours. Meetings every evening except Saturday. Branch mission, Vineyard Haven. Is a Congregational society and appeals to all Congregational churches for support. Send donations of money to B. S. Snow, Corresponding Secretary, Room 601, Congregational House, Boston. Send clothing, comfort bags, reading, etc., to Capt. S. S. Nickerson, chaplain, 287 Hanover Street. Requests should read: "I give and bequeath to the Boston Seaman's Friend Society the sum of \$—, to be applied to the charitable uses and purposes of said society." Rev. Alexander McKenzie, D. D., President; George Gould, Treasurer.

Fall State Meetings

Nebraska,
Utah,
Alabama,
Connecticut Conf.

David City,
Salt Lake,

Monday, Oct. 17.
Tuesday, Oct. 25.
Wednesday, Nov. 9.
Tuesday, Nov. 15.

News from the Churches

Meetings to Come

BOSTON MINISTERS' MEETING, Channing Hall, Unitarian Building, Oct. 17, 10 A. M. Address by Rev. Peter MacQueen of Somerville, War Experiences in Cuba.

FOREIGN MISSIONARY PRAYER MEETING, under the auspices of the Woman's Board of Missions, Rooms 702 and 703 Congregational House, every Friday at 11 A. M.

WOMAN'S HOME MISSIONARY ASSOCIATION.—The annual meeting will be held at Berkeley Temple, Boston, Wednesday, Oct. 26. Sessions at 10.30 and 2. Louise A. Kellogg, Secretary.

WOMAN'S BOARD OF MISSIONS. Thirty-first annual meeting in First Congregational Church, Springfield, Mass., Wednesday and Thursday, Nov. 2 and 3. Sessions begin at 10 A. M., and 2 P. M. Wednesday afternoon, young ladies' session. Wednesday evening, general meeting at 7.30. ABIE B. CHILD, Home Secretary.

NEW HAMPSHIRE BRANCH W. B. M.—Twenty-fifth annual meeting, First Church, Keene, N. H., Oct. 19, 9.30 A. M.

WORCESTER SOUTH CONFERENCE, Northbridge Center, Oct. 27.

AMERICAN MISSIONARY ASSOCIATION.—Fifty-second annual meeting, Concord, N. H., Oct. 25-27, beginning at 3 P. M. on Tuesday. Annual sermon by G. A. Gordon, D. D., of Massachusetts Tuesday evening. Interesting addresses and reports will be presented in regard to the various fields of work—the Negroes of the South, the American Highlanders, the Indians of the West, the Chinese of the Pacific coast and the Alaskans.

Hospitalities of the Congregational churches of Concord will be extended to the officers of the Association, and speakers, life members and accredited delegates who send their names to the chairman of the entertainment committee, Mr. Willis D. Thompson, Concord, N. H., before Oct. 17. It will be absolutely necessary that the meeting be made at least a week in advance of the meeting in order to secure entertainment. All other persons can obtain accommodations for \$1.50 per day and upwards at hotels and boarding houses, concerning which information will be furnished by the entertainment committee.

Every contributing church is entitled to representation at the Annual Meeting of the American Missionary Association by their pastor and two delegates. State associations and local conferences are entitled to delegates. Life members of the Association also have full power of discussion and vote at this meeting.

The New England Passenger Association, which includes the roads generally throughout New England, and the Trunk Line Association, controlling most of the roads running into New England, have arranged to sell tickets on the certificate plan as follows:

The certificate plan makes reduction to a fare and a third on the round trip conditional on there being an attendance at the meeting of not less than a hundred persons holding certificates. Purchasers will pay full first-class fare coming to Concord, and get a certificate to that effect from the agent of whom the ticket is purchased. The important stations are supplied with these certificates.

Ticket agents at local stations not supplied with certificates and through tickets to Concord will inform parties of the nearest station where they can be obtained, and in such case purchasers should buy a local ticket to such station and then obtain their certificate and through ticket. These certificates must be obtained, covering the whole distance from starting point to Concord, in order to secure the one-third rate in returning, and a refund of fare will be made on account of any person's failing to obtain one. Holders of these certificates upon their arrival in Concord, must present them at an early session at the office of the Transportation Committee for indorsement by its chairman, Henry McFarland, and by the special agent of the railroads in attendance for that purpose. Upon the presentation of these certificates thus indorsed (promptly upon adjournment of the meeting) to the local ticket agents in Concord return tickets can be obtained at the one-third usual fare. These tickets, which are not transferable, are good for a continuous passage over the same lines used in coming to Concord. For further information please write to Mr. Henry McFarland, chairman of the Transportation Committee, Concord, N. H.

OF SPECIAL NOTE THIS WEEK

An inventive Kansas pastor and his wife train up their young people to raise money for missions.

A church in the Sunflower State has little preaching but much activity.

Alabama aroused.

A New Hampshire church speaks out on a world-wide question.

An extraordinary outlook in the church of Montclair, N. J.

Connecticut Sunday schools fulfill their purpose as feeders to the church.

Four new churches in Nebraska.

A Minnesota pastor on the defensive against Indians.

THE GENERAL ASSOCIATION OF WASHINGTON

The tenth annual meeting was held in Snohomish, in western Washington. The attendance was large from neighboring churches, but significantly small from those at a distance. The National Council had taken so much time and money from pastors in the more remote churches that they were unable to make this additional trip. Supt. A. J. Bailey of the C. H. M. S. was chosen moderator. A motion for a committee to consider the subject of two general associations for the State was not carried. The sermon by Rev. H. P. James of Colfax emphasized the fact that a positive gospel is being preached—"the everlasting yea." It struck a high key for the theme of the program: Instrumentalities of the Church—Evangelism, Worship, Education—and Their Universal Scope. The sub-divi-

sions were: The Church an Instrument; Factors in the Problem of Evangelism; How Adapt Old Methods to Present Conditions; Worship—short addresses on Its Purpose, Essential Elements, Standards, Place; The Universalism of Christianity—Its Conception of God, Its Ideal for Every Man, The Christian Unity of the World.

Under the head of educational came Sunday school and Y. P. S. C. E. work, the broader theme of Christian Colleges and Academies and The Duty of the Church Toward State Institutions. On the latter, Prof F. J. Browne, State superintendent of public instruction, and Pres. F. P. Graves of the State University made addresses. Reports from the educational institutions showed substantial improvement. Puget Sound Academy has moved from Coupeville to Snohomish; Eells and Woodcock Academies have gained in numbers and in financial support. The field of Tacoma Academy has been extended by the removal to Portland of the Methodist University. Whitman College, with enlarged endowment, finds its opportunities proportionally increased.

At the woman's meeting brief reports from officers were followed by addresses on Juvenile Work, The Needs of Auxiliaries and one by Mrs. H. S. Caswell. The exercises of the last evening closed with a brief general service of prayer and testimony.

The most important business was the adoption of a report of the missionary committee recommending the plan of missionary work presented by Mr. Capen at the National Council. Among the resolutions was one referring to the work of the A. B. C. F. M. as showing the civilizing power of Christianity and offering a substantial argument in favor of the retention by our Government of the Philippines in the interests of a better civilization. x.

THE NORTH CAROLINA ASSOCIATION

The twentieth annual meeting was held at High Point, beginning the evening of Sept. 22. Nearly every church of the association was represented by pastor and delegates, making the largest meeting yet held. The devotional meetings were characterized by a desire for fuller acquaintance with Christ. Rev. J. E. McNeille preached the annual sermon.

Rev. M. L. Baldwin was chosen moderator, Rev. Orishatukeh Faduma secretary, and Rev. W. D. Newkirk registrar and treasurer, in place of Rev. A. W. Curtis, resigned. Nearly all of the churches report progress and accessions, nearly 170 being received on confession of faith. Five are building, four others struggling to build. A special effort at the last meeting resulted in pledges for two jubilee shares toward the debt of the A. M. A., a difficult undertaking for thirty-six churches too poor to print their own minutes the year before. But they met their obligation nobly.

The paper by Rev. S. S. Sevier, on Why Ministers are Losing Their Prestige as Leaders of the People, was freely discussed, as well as that by Rev. O. Faduma, on The Pastor's Relation to Home Life in the Parish. He urged pastors to find out what their people think on various subjects and then from the pulpit to show what the Bible teaches.

The Bible lesson for study this year was on Joel and Amos, conducted by Miss L. S. Cathcart, principal of Lincoln Academy, with practical questions and teachings. The Woman's Missionary Union furnished the program of one evening. Always good, this time the meeting was better than usual. All the reports showed progress, and in nearly all the churches the women are organized. The Power of Christian Influence was the theme of the president's address by Mrs. Sevier. Papers by Mrs. Newkirk and Mrs. Faduma were of special interest.

Rev. F. G. Ragland was appointed delegate to the International Council in Boston in 1899. An afternoon was set apart for the State Sunday School Convention, which was organized with special delegates. Thirty-three schools reported 1,864 members, 119 teachers. Dr.

A. W. Curtis, representing the Sunday School Society, gave an address. It was voted to organize more thoroughly our Sunday School Convention and hereafter to give it the whole of the first day for its meetings.

The temperance meeting was introduced by a Bible reading, and then stirring three-minute speeches followed from as many as could be crowded into the hour. All the Sunday services were crowded. Two excellent papers that had been crowded out of the Sunday School Convention were read, a sermon was preached by the moderator, a C. E. State meeting was held, with an address by Rev. F. G. Ragland on Common Sense Methods of C. E. Work, and a paper by Miss Duella McRae on The Best Things Reported to the Nashville Convention. Rev. G. W. Moore also gave echoes from that convention. In the evening the A. M. A. field missionary preached a missionary sermon. He held a crowded house intensely interested. The service was followed by the Lord's Supper, administered by Rev. Messrs. Newkirk and Haines. Then, to close, pastors and delegates united in singing "Blest be the tie that binds."

The next meeting will occur at Charlotte, Sept. 20, 1899. A. W. C.

NEBRASKA OUTPOSTS BECOME CHURCHES

A group of four Congregational churches in the vicinity of Loomis were recognized by council Oct. 3, 4. At the Union schoolhouse, about 17 miles to the northwest, the first meeting was held Monday evening. This church has a membership of 27 and a large field reached by no other aggressive religious movement. The sermon was by Rev. C. W. Preston. Platte Valley, distant 13 miles from Union, was reached Tuesday forenoon. The church here numbers 26. At the public service the sermon was by Rev. F. D. Healy. From this point the delegation went to Keystone schoolhouse, five miles west of Loomis, where a church of 19 members was recognized. The sermon here was by Rev. C. G. Murphy. At the close of the service at this point a bountiful supper was served by the ladies of the congregation. The delegation then proceeded to Pleasant Grove schoolhouse, five miles southeast of Loomis, where the fourth church was recognized with a membership of 19. The sermon here was by Rev. F. F. Lewis. The schoolhouse where the Pleasant Grove church meets is seven and a half miles from Holdrege, and a large delegation from that church extended fellowship and cheer. Loomis is organized on the basis of the Moody Tabernacle Church, Chicago, and is not at present associated with any denomination. But that church and these four adjacent ones will work under one pastor and in a common aggressive movement. B.

WYOMING STATE MEETING

The association met at Sheridan, Sept. 30 and Oct. 1, 2. Owing to bad weather and the great distance from the churches in the extreme southern part of the State, the attendance was not large. Yet despite the difficulties the meeting was pleasant and helpful. Mrs. E. Jackson was scribe, and Rev. W. E. M. Stewart moderator. The papers, The Ministry and the Development of Our Churches, by Rev. Burton Woodford, Consecration to the Work of Missions, by Supt. A. A. Brown of Hot Springs, S. D., and the associational sermon on The Problem of Life, by Rev. Dr. F. O. Hellier, president of Sheridan College, deserve special mention.

The report of this new college which has been organized for higher education in Wyoming and Montana was deemed thoroughly satisfactory, and it was received as a ward of Congregationalism. A faculty of eleven teachers, all graduates of leading schools, were ready to begin the new work, and the school only awaited the sanction of the association before opening its doors. The rooms specially fitted up by the citizens of Sheridan form a beautiful and convenient home for the

new school, until permanent buildings may be provided. The nucleus of a library has been secured, and enough apparatus to enable the work to begin well. Endowments, books and other apparatus are needed at once. Already a fine site and a hundred city lots have been offered as a nucleus for the permanent campus and college buildings. Seventeen students have registered in the regular departments and more than thirty in the special classes of music, painting and elocution.

Supt. A. A. Brown was elected delegate to the International Council at Boston in 1899. The association will meet in 1899 in the central part of the State, probably at Douglas. s.

THEOLOGICAL SEMINARIES

Bangor

At the regular reception to Juniors Mr. Fisher spoke for the upper classes and Mr. Sargent responded for the new men. Professor Beckwith, representing the faculty, read an excellent paper on Some Traditions of Bangor Seminary.—Professor Gilmore, who has been ill, is better, and Professor Paine is reported as gaining slowly.—Rev. S. W. Dike recently spoke to the students on The Evils of Divorce.

Andover

Several men have entered the upper classes directly from post-graduate work in Yale and Harvard, followed by work abroad.—During the summer all but one of the members of the present Senior Class have been engaged in preaching.—A. E. Stearns of the Middle Class holds the position of physical director in Phillips Andover Academy.—Dr. C. C. Torrey is expected to take the Juniors in Old Testament this week on his return from Paris, where he has been engaged in the work of Hebrew translation.

Hartford

President Hartranft attended the meeting of the American Board.—Professor Jacobus recently entertained Professor Kuyper of the Free University of Amsterdam, Holland.—Professor Jacobus addressed the recent Endeavor Convention at Waterbury.—Many students have attended the recent lectures in the Cathedral by Father Elliott on the Beliefs of the Catholic Church.—Permanent supply is given this year at Blue Hills by Mr. Lytle, at Elmwood by Mr. Olds, and at Wilson's Station by Mr. Curtiss.—The Junior Class has chosen Mr. Snow as president.—A business meeting of the Conference Society was held last week.—The tennis courts are in order and in almost constant use.—Professor Nourse takes up Biblical theology, to which chair he was called last May, this being the only change in the faculty.—The entering class numbers 19, four men join the Middle Class, two the Senior and two enter for post-graduate work.

Yale

At a reception to incoming members Mr. Reed gave the welcome for the Seniors and Mr. Swan responded for the Juniors.—Rev. E. M. Bliss, D. D., who is to deliver a course of lectures on Foreign Missions, gave his introduction last week. He will also conduct conferences.—Messrs. Deane, Fraser and Shirk of '98, Hall and Macfarland of '97 and Moulton of '94 are enrolled in the Graduate Class.—The Leonard Bacon Club, at its opening meeting, listened to an address by Professor Brastow on Debating and Its Interests at Yale.

Oberlin

Professors Currier and G. F. Wright were in attendance upon the meeting of the A. B. C. F. M. in Grand Rapids.—Professor King's course in Philosophy of Religion, open to Middlers and college Seniors, is elected by most of the former and by 30 of the latter.—A reception to the new students brought the seminary together pleasantly in the parlors last week.

Pacific

President McLean has begun a series of weekly lectures Thursday afternoons on the general topic Ministerial Character. His first theme was Thoroughness of Preparation, his second Manliness.—Several professors attended the State Association at Stockton. Professor Goodell led the open parliament; Professor Moor officiated at the communion.—Professor Goodell read a paper at the Ministers' Meeting, San Francisco, on Over-emphasis of Conversion.—F. C. Krause is pastor of the Fitchburg church this year as last.—Of the two women students, who both take the three years' English course, one has at various times done considerable work in churches and missions, and the other, the wife of a student in the full classical course, has pursued a partial course at Olivet College.—A new book by Professor Foster, The Fundamental

Ideas of the Roman Catholic Church Explained and Discussed for Protestants and Catholics, is soon to be issued from the press of the Presbyterian Board of Publication.

CONFERENCES AND ASSOCIATIONS

CT.—Middlesex Conference held its annual meeting at Centerbrook, Sept. 27. Under the subject, The Office of Music in Our Religious Assemblies, were the topics: Music as a Means of Worship and The Universality of Music. Other topics were: The Best Methods of Bible Study, The National Council, What Should Be the Attitude in Theory and Practice of the Local Church to the Local Saloon? and Is the Average Church Doing All She Can for the Young People in the Community?

N. Y.—The Susquehanna Association held its annual meeting in Chenango Forks, Sept. 27, 28. The topics included: Echoes from Chautauqua; Fellowship Meetings; Our Country Church, Its Achievements and Its Needs; Problem of the City Mission Church; Decline of Spirituality in the Churches; Study of the Bible, and not About the Bible; Methods of Revivals; The Second Coming of Christ. The communion sermon was by Rev. F. L. Luce. Drs. Duncan, Curtis and Creagan presented the work of home and foreign missions and of church building. The ladies' missionary meeting was full of vital interest. The closing words were by Dr. Edward Taylor on Soul Winning. Rev. H. A. Ottman has just begun work with the entertaining church, and prospects are bright for a successful pastorate.

MICH.—Lansing Association met at Williamston, Sept. 26. The sermon was by Rev. W. A. Elliott. Subjects: Where Shall We Maintain the Spirit of the Church? The New Life of the Church, Stimulation from Books in Our Libraries, Woman's Organizations, The Missionary Spirit and the Life of the Church, Latent Powers. The Williamston church celebrated its 20th anniversary on this occasion.

IO.—The meeting of Dubuque Association at Waverly opened, Sept. 26, with an address on Foreign Missions by Rev. George E. White of Turkey, a former pastor, who was greeted by a large congregation. Two other returned missionaries made addresses. Father M. K. Cross, once pastor here, read a paper on Church Hymnals. Dr. Ephraim Adams reported the National Council, pleaded for the Ministerial Relief Fund and talked of The Better Way to Dismiss the Old and Secure the New Pastor. Other topics were: Are the Teachings of the Apostles of Equal Authority With Those of Christ, Our Missionary Duty to Our New Possessions, The Financial as Related to the Spiritual Support of the Church, Evangelistic Work, C. E. Work and Defaulted Liabilities.

Grinnell Association, held at Newburg, Sept. 27, 28, was largely attended and full of interest. The missionary societies were represented by pastors, college professors, secretaries and women workers. Each had some advocate, some more than one. Topics were: The Church in the Country Community, How to Enlist Young People in Church Work, The Life That Is Hid With Christ in God, Responsibility of Church Members, The Sermon and The Church of the New Democracy.

KAN.—The meeting of Western Association, held at Brookville, Sept. 20, 21, was one of the best in its history. Rev. F. D. Burhans preached an inspiring sermon on Love to Christ the Motive for Service. The Ideal Public Service, The Ideal Home, The Best Proof of Our Loyalty to Christ, the Y. P. S. C. E., Foreign Missions and the Prayer Meeting were leading themes. Addresses on Primary S. S. Work were of the very best type. The second evening was devoted to different phases of missionary work.

CLUBS

MASS.—One of the most successful meetings of the Connecticut Valley Club was held at Westfield, Oct. 4. The Expansion of America was the general and timely topic, and, with the president, Rev. F. L. Goodspeed, happily presiding, the members listened to several forceful addresses. Col. E. P. Clark of the Massachusetts Second Volunteers was warmly welcomed, the members rising as he went forward. His description of the Cuban campaign was vivid. Rev. Dr. D. P. Birnie, who has served as pastor for four years in Hawaii, urged that the expansion of America should be through the spread of her eternal truths rather than through the acquisition of territory. Dr. Moxon spoke impressively on Imperialism and Rev. H. T. Rose on Little America. Several others participated in the discussion, which was profitable and pungent.

CT.—The first meeting of the fall held by the New Haven Club, at Davenport Church on the 10th, had for its program an address by Mr. J. A. Ellis of New

Continued on page 499.

The Congregationalist Services, No. 37

An Order of Worship Commemorating the Saints in Light

{ The congregation will please observe carefully the directions printed in small type between brackets wherever they occur in the Service. }

ORGAN PRELUDE.

INTRODUCTORY SENTENCES.

MINISTER.—O ye that love the Lord, hate evil:
He preserveth the souls of his saints.
Light is sown for the righteous,
And gladness for the upright in heart.
Be glad in the Lord, ye righteous;
And give thanks to his holy name.

PEOPLE.—All thy works shall give thanks unto thee,
And thy saints shall bless thee, O Lord.

CHANT.

O ye spirits and souls of the righteous, bless ye the Lord; praise him and magnify him forever.

O ye holy and humble men of heart, bless ye the Lord; praise him and magnify him forever. Amen.

HYMN. { Congregation will rise and sing. }

"The righteous shall be in everlasting remembrance."

MINISTER.—Let us call to remembrance the great and good:
Through whom the Lord hath wrought great glory.

PEOPLE.—Those who were leaders of the people by their judgment:
Giving counsel by their understanding and foresight.

Wise and eloquent in their teachings:
And through knowledge and might fit helpers of the people.

All these were honored in their generation:
And were the glory of their times.

There be some who have left a name behind them:
Whose remembrance is sweet as honey in all mouths.

And there be some who have no memorial:
Who are perished as though they had never been.

But their righteousness has not been forgotten:
And the glory of their work cannot be blotted out.

Their bodies are buried in peace:
But their name liveth forevermore.

The people will tell of their wisdom:
And the congregation will show forth their praise.

For the memorial of virtue is immortal:
Because it is known with God and with men.

When it is present, mankind take example from it:
And when it is gone they earnestly desire it.

It weareth a crown, and triumpheth forever:
Having gotten the victory striving for undefiled rewards.

Though a good life have but a few days:
Yet a good name endureth forever.

The righteous shall be in everlasting remembrance:
And the memory of the just shall be blessed.

"Blessings are upon the head of the righteous."

MINISTER.—Blessed are the poor in spirit: for theirs is the kingdom of heaven.

PEOPLE.—Blessed are they that mourn: for they shall be comforted.
Blessed are the meek: for they shall inherit the earth.

Blessed are they that hunger and thirst after righteousness: for they shall be filled.

Blessed are the merciful: for they shall obtain mercy.

Blessed are the pure in heart: for they shall see God.

Blessed are the peacemakers: for they shall be called sons of God.

Blessed are they that have been persecuted for righteousness' sake: for theirs is the kingdom of heaven.

Blessed are ye when men shall reproach you, and persecute you, and say all manner of evil against you falsely, for my sake. Rejoice, and be exceeding glad: for great is your reward in heaven: for so persecuted they the prophets which were before you.

MINISTER AND PEOPLE IN UNISON:—

Blessed is the man that walketh not in the counsel of the ungodly,
Nor standeth in the way of sinners,
Nor sitteth in the seat of the scornful.
But his delight is in the law of the Lord;
And in his law doth he meditate day and night.
And he shall be like a tree planted by the rivers of water,
That bringeth forth his fruit in his season;

His leaf also shall not wither; and whatsoever he doeth shall prosper.
The ungodly are not so: but are like the chaff which the wind driveth away.
Therefore the ungodly shall not stand in the judgment,
Nor sinners in the congregation of the righteous.
For the Lord knoweth the way of the righteous:
But the way of the ungodly shall perish.

HYMN. [Congregation will rise and sing.]

"Precious in the sight of the Lord is the death of his saints."

MINISTER.—Blessed are the dead who die in the Lord from henceforth: yea, saith the Spirit, that they may rest from their labors: and their works do follow them.
The souls of the righteous are in the hand of God:
And there shall no torment touch them.

PEOPLE.—In the sight of the unwise they seemed to die:
And their departure is taken for misery
And their going from us to be utter destruction.

But they are in peace:
For though they be punished in the sight of men,
Yet is their hope full of immortality.

Having been a little chastened, they shall be greatly rewarded:
For God proved them, and found them worthy for himself.

As gold in the furnace hath he tried them:
And received them as a burnt offering.

The faithful in love shall abide with him;
For grace and mercy is to his saints.

The righteous live forevermore:
Their reward is with the Lord,
And the care of them is with the Most High.

Therefore shall they receive a glorious kingdom:
And a crown of beauty from the Lord's hand.

HYMN. [Choir.] [May be omitted when so desired.]

SCRIPTURE READING. [Rev. 7: 9-17.]

ANTHEM. [Choir.] ["Hallelujah! What are these that are arrayed in white robes," J. Stainer, is suggested.] [Or the following hymn may be sung by the congregation standing.] [Tune Culford may be used.]

"Fellow-citizens with the saints."

MINISTER.—Take, brethren, for an example of suffering and of patience, the prophets who spake in the name of the Lord. Behold, we call them blessed which endured.

Be not sluggish, but imitators of them who through faith and patience inherit the promises.

For this cause we also, since the day we heard it, do not cease to pray and make request for you, that ye may be filled with the knowledge of his will in all spiritual wisdom and understanding, to walk worthily of the Lord unto all pleasing, bearing fruit in every good work, and increasing in the knowledge of God; strengthened with all power, according to the might of his glory, unto all patience and longsuffering with joy; giving thanks unto the Father, who made us meet to be partakers of the inheritance of the saints in light.

MINISTER AND PEOPLE IN UNISON:—

Therefore, let us also, seeing we are compassed about with so great a cloud of witnesses, lay aside every weight, and the sin which doth so easily beset us, and let us run with patience the race that is set before us, looking unto Jesus the author and perfecter of our faith.

PRAYER. [By the minister, followed, when desired, by a musical response. "O Paradise, O Paradise," is suggested as a suitable selection.]

OFFERING.

HYMN. [Congregation will rise and sing.]

ADDRESS OR SERMON.

HYMN. [Congregation will rise and sing.]

BENEDICTION. The God of peace himself sanctify you wholly; and may your spirit and soul and body be preserved entire, without blame at the coming of our Lord Jesus Christ. The grace of our Lord Jesus Christ be with you. Amen.

[The Amen may be sung as a response by the choir.]

ORGAN POSTLUDE.

NOTE.—The above Order of Worship is published as an eight-page pamphlet, with hymns and music printed in full. Price 100 COPIES, 60 CENTS, postpaid; less than 100 copies of one number, 1 cent each. The Congregationalist Services are issued at regular intervals—a complete service, with music, in each issue. Subscription price (not less than 6 services in 1897-98) 15 cents, which also includes a complete set of the first three series.

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York, author of How the Other Half Lives. Music was rendered by the church choir.

NEW ENGLAND Boston

[For other Boston news see page 507.]

SOUTH BOSTON.—*Phillips*. The pastor, Rev. C. A. Dinsmore, prepared a "home service" for Oct. 2, for those who were unable to leave home for worship. The leaflet included a prayer and a page of pastoral words.

DORCHESTER.—*Pilgrim*. Last Sunday afternoon the corner stone of the new chapel on Romsey Street, near Savin Hill Avenue, was laid. It was expected that the building would be completed earlier, but delay was occasioned by increasing the size and cost of the house. The growth of the Sunday school and evening congregation at this mission has been rapid. At the exercises a historical sketch was read by Mr. Heald, an address was given by Pres. S. C. Darling of the Congregational Church Union, and prayer was offered by Dr. Albright, pastor of the home church. The enterprise represents the joint interest and activity of Pilgrim Church and the C. C. U. The gift of a communion set, consisting of a tankard, two plates, two cups, together with napkins, tablecloths, a communion table and a baptismal font, has recently been made by Pilgrim Church to the Missisquoi Avenue Church, Portland, Ore., where Dr. Albright preached during the session of the National Council.

BRIGHTON.—The Missionary Science Class, led by the pastor, Dr. Berle, on Wednesday evenings, has for its general view this year Studies in the World's National and Religious Questions. The weekly sub-topics, beginning with October are: The English Occupation of Egypt, The Territorial Policy of the United States, China's Place in the World's History, The Disarmament of Europe, Gladstone and English Statesmanship, Bismarck and the German Empire, Garibaldi and Italian Liberty, The Statesman Group of the Civil War, Christianity and Education, The Christian Church and Social Problems, Christian Men and the National Life, The Social Influence of a Christian Home. The Sunday evening services for October and November will be made specially interesting by discourses of the pastor on The Life Stories of the Gospel. Nine conspicuous characters of the New Testament will be considered.

Massachusetts

SALEM.—The union service series, held successfully last year, were resumed for Sunday evenings Oct. 9, with the general theme, Messages from the Sermon on the Mount. Topics: Blessedness, Influence, Self-control, Kindness, Giving, Praying, Judgment, Worrying, Character Building. Hon. A. H. Wellman reported the National Council.

WEST NEWBURY.—*First* is making its preparations to celebrate its 200th anniversary on the afternoon of Oct. 26. All persons interested in the occasion are cordially invited to be present.

ACTON.—*Center*. The edifice, which has been undergoing alteration and additions on an extensive scale, was rededicated last week Thursday at afternoon and evening services. The attendance was large. Neighboring pastors and Rev. Bernard Copping, pastor of the church, had the parts on the program for the first service, and in the evening Dr. Alexander McKenzie preached.

ORANGE.—*Trinitarian*. The close of Rev. E. F. Blanchard's four years' pastorate has caused general regret in the community. His attention to organizations and interests outside his parish has been gratefully acknowledged. At his farewell service a large congregation was present and several persons spoke appreciative words and resolutions were adopted.

WELLFLEET.—Rev. Dorrall Lee has resigned the pastorate here. At a largely attended meeting of the church and parish it was resolved unanimously not to accept the resignation, and the pastor was urgently requested to withdraw it. While expressing his gratitude to his people, he announced that his decision was final, and at an adjourned meeting the resignation was accepted with expressions of deep sorrow. Resolutions expressive of regret and esteem and commending him to the churches were unanimously adopted.

DOVER.—Rev. Edwin Leonard has resigned his pastorate of over six years here, and will now live with his son, Dr. Edwin Leonard, Jr., at Melrose Highlands, Mass.

UXBRIDGE.—*First*. The pastor, Rev. F. L. Bristol, has planned a course of Sunday evening talks for three months, beginning in September, on the subject, Incidents and Lessons of Travel. Some of the sub-topics are: Life on Shipboard, Sunday Life

in English Cities, The Mighty Dead, The Hand of God in the Lakes and Mountains of Scotland, God's Wonders by the Sea.

DALTON.—The pastor, Rev. G. W. Andrews, completed 15 years' service with this church, Oct. 1. A special anniversary sermon was preached on the 2d, reviewing the pastorate. The pastor has recently returned from a trip to England and was greeted by a surprise from the young people, who tendered him a reception and the gift of a unique revolving desk for his study. Since his return the pastor has given a series of informal talks regarding his trip.

ASHLAND.—Oct. 2 completed Rev. C. L. Tomblen's pleasant six years' pastorate. His profitable service with this people led them to invite him to remain another year, but he has declined.

SPRINGFIELD.—*South* held a memorial service last Sunday afternoon in honor of the late Rev. Dr. S. G. Buckingham. Five speakers, Mr. G. S. Merriam, Rev. G. C. Baldwin, Rev. L. H. Cone, Dr. E. G. Selden of Albany and Dr. Moxom, reviewed from different view points his work in the varied phases of his life. A large congregation and beautiful floral decorations were features of the service.

LONGMEADOW.—The pastor, Rev. Jonathan Barnes, took the month of September for his vacation, spending part of the time in Williamstown. A committee has been appointed to receive subscriptions for a tablet to be placed in the church in memory of the late Rev. J. W. Harding.

Maine

LITCHFIELD CORNERS.—Last month Rev. James Richmond resigned the pastorate here and accepted a call to North Londonderry and Goff's Falls, N. H. Sept. 26 he was dismissed by council. Just after the council a large congregation heard Rev. A. L. Struthers preach a sermon. In the evening of the same day the four C. E. Societies of the town held an inspiring union meeting with addresses. This church has had no debt for many years, if ever, and has a comfortable and convenient parsonage.

HALLOWELL.—This church has just settled as its pastor Mr. J. R. Boardman, an earnest young man, who studied at Bangor and Hartford. He has had considerable experience in Y. M. C. A. work, and while at Bangor supplied at West Bangor Chapel. He has a wife and two children. The church of which he has become pastor is one of the oldest and wealthiest in the State, has a large membership and the parish embraces about 200 families.

YARMOUTH.—The pastor, Rev. M. S. Hartwell, is giving a series of Sunday evening discourses on The Saloon, as related to money, politics, the church, the home. The midweek meetings are devoted to a consideration of the gospel of John. A few of the topics are: Christ's Twofold Nature, Jesus Misunderstood, The Sin of Unbelief.

DENMARK has good congregations and the young people are earnest. Under the lead of the church a public library has been started, and 100 copies of good books are wanted. About half that number are now on hand. The pastor, Rev. C. F. Sargent, has recently supplied at Sebago, and found an excellent spirit of devotion there.

WEST BROOKVILLE.—Rev. J. S. Richards began labor here about 14 months ago. This parish consists of farmers mostly. Benevolences have increased 66 per cent. and are distributed among the seven societies. About \$600 have been expended in permanent improvements on church and parsonage. About half enough money is also on hand to build a small vestry or parish house.

GREENVILLE.—The 25th anniversary of the pastorate of Rev. Charles Davison was celebrated last Sunday. The Misses Edwards assisted.

The Maine Missionary Society's canvass of five counties shows that 982 families had no Bibles, over 6,000 volumes were disposed of, nearly 10,500 families were found not to attend church. Last year 74 churches were aided in securing preaching and 245 conversions were recorded. Whereas the population was once almost wholly English-speaking, there is now quite a large foreign element, one-tenth being Canadian.

Rev. Arthur Smith, who came to South Freeport in 1889, preached his farewell sermon last Sunday. —Topsham has secured the services alternately of Messrs. H. A. Beadle and D. F. Atherton, both taking post-graduate courses in Bowdoin after graduating from Bangor Seminary. —Dr. Cyrus Hamlin has recently spoken morning and evening in Watford, his native place, upon God's Government of Nations and Robert College.

New Hampshire

TEMPLE celebrated, Oct. 5, the 127th anniversary of its organization. The forenoon was given up to the address of welcome by Rev. C. D. Chunn, the

pastor, followed by brief addresses. Dinner was served in the town hall to the many in attendance. The afternoon program consisted of an inspiring sermon by Rev. Dr. Cyrus Richardson of Nashua, and a historical address by Prof. Martin H. Flake, who carefully reviewed the records of the church. Brief remarks were made by others, and an original hymn, written for the occasion by Rev. W. R. Cochran of Antrim, sung.

NORTH HAMPTON.—The new parsonage, in process of erection the past summer, is nearly ready for occupancy. It is a two-story building in colonial style and combines many attractions. The interior and the exterior in design and finish are most artistic. The cost was over \$5,000. The pastor, Rev. D. H. Evans, is to be congratulated in the occupancy of such a home.

EXETER.—*First.* The remodeling of the interior of the edifice has so far progressed that the usual Sunday services were transferred from the town hall to the lecture room on Oct. 2, the 200th anniversary of the reorganization of the church. It is proposed, as soon as repairs are completed, to duly celebrate this and other interesting anniversaries in the history of the church.

GILSUM.—The pastor, Rev. L. E. Perry, has been critically ill at the Keene City Hospital with a second attack of appendicitis. His church voted to pay his salary during his illness and gave him a sum of money besides. He has also received financial aid from friends. Ministers of the Monadnock Association, of which Mr. Perry is a member, are supplying the pulpit.

LITTLETON.—Oct. 2 the church by a unanimous rising vote directed the sending of letters to Emperor Nicolas of Russia and to President McKinley in hearty response to and approval of the czar's recent rescript looking toward international peace. The action is in line with that recently taken by the First Church of Columbus, O.

WAKEFIELD.—Rev. G. M. Hamilton has closed a three years' pastorate and goes from here to Auburn, N. Y. He makes the change on account of his wife's health. He will spend the winter in study at Auburn Seminary.

SWANZEY.—Rev. V. W. Blackman is to begin the publication of an eight-page church newspaper for his own and several surrounding churches Nov. 1. It will be called the *Church Visitor*.

The church in Durham has appointed a historian. —At the annual roll-call in Webster 40 responded to their names, and a delightful season was enjoyed. —The church edifice at Croydon Flat has recently been undergoing much needed repairs at a cost of \$150.

Vermont

HALIFAX.—The church here, which has been for years regarded as extinct, has revived and is to hold a fellowship meeting Oct. 6, to which the churches of the conference are invited.

Connecticut

NEW HAVEN.—*Plymouth.* Since the church removed to its present site, not three years ago, the Sunday school has increased from 119 to 391. —*Ferry Street.* Great interest centered around the last communion, when 24 new members were received. This was the first service in the church since its renovation. Mr. C. J. Hawkins has agreed to remain as pastor until May, 1900, continuing his studies at Yale Divinity School. —*Redeemer* was opened for the first time since the repairs last Sunday. The improvements and especially the new organ were a delight to all. —*United* has added a new S. S. class for students in the university or higher schools taught by Principal Scudder of the high school.

WESTON.—The church was open for services Oct. 2 for the first time since March, when Rev. C. M. Arthur was brought before a council and found unsuited for a longer occupancy of the pastorate. The largest congregation in years greeted the preacher, Rev. Andrew Hetrick. Mr. Arthur had said that no one but himself should occupy this pulpit again, and as trouble was feared two con-

stables and a sheriff were present, but their services were not required. Services previous to this have been held at the members' homes.

HARTFORD.—*First.* Dr. C. M. Lamson began the popular vesper services last Sunday. —*Fourth* has welcomed back its pastor, Rev. H. H. Kelsey, chaplain of the First Regiment Connecticut Volunteers. He recently gave a war talk on The Man Behind the Gun. Mr. Kelsey is now recuperating in the Berkshire Hills, and Rev. K. F. Norris, the assistant pastor, continues to occupy the pulpit Sunday mornings and Professor Perry in the evening.

WEST HARTFORD holds a bazar each fall. This year it was a "red, white and blue" affair, one of the most successfully held. Besides the sale booths refreshments were served, and a general display of vegetables was made after the manner of a country fair. Before the fair closed everything was sold, netting about \$600, to be devoted to refurbishing the church.

ANSONIA.—Mr. Egbert Bartlett, senior deacon of the church, was removed by death early in the morning of Oct. 6, in the 80th year of his age. He has been a member of the church for 46 years, and his removal will be a heavy loss. He was a man of sterling integrity and full of good works.

NEW BRITAIN.—*South.* At the annual meeting the S. S. membership was reported as 1,431, including the home department. Over 40 members of the school have united with the church. The contributions of the school for the year have been \$726.

WHITNEYVILLE, by the will of Mrs. Amelia Leonard, receives a legacy of \$1,100, the income of about half of which is for the Sunday school. The C. E. Society has been benefited by socials at the homes of its members.

FALLS VILLAGE.—A memorial tablet is to be placed in the church tower in memory of Albert D. Howd, who gave the tower and bell; also a life-sized crayon of Miles G. Ingraham, who left the church a fund of \$10,000.

PORTLAND.—The Middlesex County societies of the New Haven Branch of the Woman's Board held their annual meeting here Sept. 30. Mrs. G. P. Knapp of Bitlis, Turkey, gave the address.

MIDDLETOWN.—*First.* To the joy of all the people the pastor's wife, Mrs. A. W. Hazen, who has been very ill with rheumatic fever, is recovering her health and strength.

GREENFIELD HILL has had a successful year with the Men's Club, and the annual reports were promising. The membership is 77, and a considerable balance is left.

HIGGANUM.—A spirited no license campaign has aroused the town, the pastor, Rev. T. C. Richards, and his people co-operating with the Methodist church.

CENTERBROOK.—Ground has been broken for a new parsonage, and the church is heartily co-operating with the new pastor, Rev. E. H. Byrons.

Burlington has a new lecture-room after an outlay of \$1,100. —The Swedish Church, Bristol, has raised \$400 towards removing its debt, and the Church Building Society will give \$500 and loan \$1,000 without interest. —Farmington reports 25 to have gone into the ministry from its town. —Plainville has added 31 new members during the year and has meetings strong in numbers and spirit. —Unionville has reduced its debt from \$9,000 to \$2,500.

MIDDLE STATES

New York

NEW YORK.—*Broadway Tabernacle.* The Sunday evening services in October comprise a course of lectures on Congregationalism in History, by the pastor, Dr. Jefferson. The topics are: From Pentecost to the Reformation, The Sixteenth Century, The Pilgrims, The Puritans in New England, The Days of Cromwell. The midweek meetings during the remainder of the year have among their practical subjects: The Church's Mission; What It Owes Its



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Congregation and Its Community; How Increase Attendance at Church, Enrich the Prayer Meeting, Develop the Sunday School, Strengthen the Endeavor Society, Enlarge the Benevolences? The *Broadway Tabernacle Tidings* makes its appearance for the first time as an eight-page monthly to be furnished free to all attendants at the Tabernacle. Some of the announcements this month are: that a class for the study of present day problems, led by Dr. Ayres, an experienced social settlement worker, will be held on Sunday afternoons, when prominent speakers will assist; that a popular one hour song service will be held every Sunday afternoon in the auditorium; that bicycles will be cared for in the basement during the church services; that a helpful library for S. S. teachers will be established; that a surprise has attended the Sunday evening service in the fact that it has increased until recently it exceeded in numbers the morning service; that the pastor's box in the vestibule is ready for communications from the members of the congregation; and that the pastor, by request, will read his installation paper at the midweek meeting the last Wednesday evening of this month.

BUFFALO.—Plymouth Mission. Rev. A. L. Grein closed a successful pastorate in this field Oct. 1. In the four years and a third the mission has grown greatly, the membership being at present 142, and the largest Sunday school of our denomination in the city and many efficient departments of church work. Many earnest workers are furnished this mission by the First Church, under whose oversight the work is carried on. Mr. Grein accepts the pastorate at Pilgrim Church in this city, beginning at once.

ITHACA.—Dr. W. E. Griffin arrived home, Sept. 26, after an enriching and recreative tour in Europe. He has begun a course of evening sermons on *The Great Events of the Year 1898*, with *Contemporaneous Commentary upon Old Gospel Truths*.

MOUNT VERNON.—First. Rev. C. S. Brooks recently began work with this church. A cordial reception has been given to him and his wife.

The New York H. M. S. was much pinched last year on account of lack of funds, during much of the time being in debt to its workers, and closing the year about \$2,600 in debt. During the summer funds have been sufficient to pay current dues and wipe out about one-half of the indebtedness, but unfortunately there is again a lack of funds, so that only four-tenths of the salaries due Oct. 1 can be paid.—Griffin's Mills has been strengthened by a visit from Rev. Lemuel Jones, general evangelist of the State H. M. S.

New Jersey

MONTCLAIR.—First has completed its plans and is to enlarge the present edifice by additions of several hundred sittings. The present seating capacity is 1,200. Every pew is rented and frequently all are occupied. As about 40 new families are seeking sittings, an enlargement was imperatively demanded. The church has suffered serious loss in the death of Deacon D. O. Eshbaugh. He had been connected with the church many years as an officer and was formerly S. S. superintendent. His death was by accidental drowning.

THE SOUTH Alabama

CLANTON.—Mountain Springs recently received nine members on confession. The church now has nearly 100 members. Their house of worship has for some time been in an unfinished condition, but they have recently completed it and made it attractive and comfortable by ceiling it and putting in new windows and lamps.

KINGSTON.—Rev. A. C. Wells assisted Rev. C. A. Milstead in a week of special services beginning Sept. 25. "The best revival we have ever had," is reported. Sixteen have been received to the church on confession as the first fruits of this effort.

MILLERVILLE.—Bethel has been stirred by a recent revival as never before. A building committee is at work making arrangements for a new house of worship.

The summer months are usually a time of special evangelistic effort. The reports of successful revival meetings are remarkably general this year.—Spio, through its pastor, Rev. D. T. Ard, reports 10 recent accessions on confession.—Histon, which has been under the pastoral care of Rev. William J. Robertson since the death of Rev. Robert Hardin, reports several converts received to membership.—Ft. Payne reports some revival of business interests, with corresponding encouragement to the church.—Rev. S. F. Gale, who has spent a successful summer campaign in Alabama as acting superintendent, has removed his headquarters to Jacksonville, Fla., for the fall and winter.

Georgia

ATLANTA.—First held a patriotic service recently and the pastor, Rev. H. H. Proctor, spoke on *The Black Men Who Wore the Blue*. The house was beautifully decorated with flags, and shells from the Civil and Spanish wars were before the pulpit.—*Central.* Rev. F. E. Jenkins has commenced his labors under favorable auspices.

HAGAN.—The Trumpet, devoted to the interests of Congregationalism in this section and edited by Rev. J. B. Fletcher, is out in its regular monthly issue. Mr. Fletcher is recovering from recent injuries.

At First Church, Savannah, Rev. J. W. Whitaker preached his first sermon Oct. 2, and was received with favor.

District of Columbia

WASHINGTON.—First. The pastor, Dr. S. M. Newman, has returned from his vacation and was in his accustomed place on the 2d. During his absence the services have been conducted by the assistant pastor, Rev. A. B. Dumm, and the social room has been filled week by week, notwithstanding the intense heat. The church has been handsomely refurbished during the summer with new pews and carpet, steam heating has replaced the furnaces and improvements made in the method of ventilating. The various organizations have taken up their broken threads, and all signs point to an active winter.

THE INTERIOR Ohio

CINCINNATI.—Walnut Hills has just had an impressive communion service, and Rev. H. G. Smith, D. D., of Lane Seminary assisted the pastor, Rev. E. A. King. A number of new members were received. At this church and at Vine Street Rev. W. F. McMillen has recently presented the work of the Sunday School Society.—*Columbia* recently heard Rev. A. M. Brodie, D. D., of Manistee, Mich., a former pastor here.—*Storrs.* Rev. D. I. Lambert, who has been preaching here for some time, has accepted an invitation to take charge of a mission of Walnut Hills.

SPRINGFIELD.—First. Dr. Steiner has just closed a series of Sunday evening lectures on: *A Mean Cit-*

Continued on page 502.

Marriages

KIMBALL.—WATERHOUSE.—In Portland, Me., Oct. 4, by Rev. G. D. Lindsey, Rev. Harry W. Kimball of Skowhegan and Beula B. Waterhouse of Portland.

Deaths

The charge for notices of deaths is twenty-five cents. Each additional line ten cents, counting eight words to a line. The money should be sent with the notice.

NASH.—Entered into rest at Oakland, Cal., Sept. 29, Charles Sumner, infant son of Prof. and Mrs. C. S. Nash.

STONE.—In Malden, Oct. 8, Laura A., wife of Rev. H. J. Stone, aged 54 yrs., 8 mos., 25 dys.

Fall Dangers

Sudden Changes, Cold Winds, Dampness and Malaria

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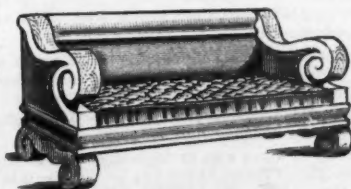
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Continued from page 501.

izen of a Good Country, and *vice versa*; Wages, Waste and Want Among the Working Men of Europe and America; The Bargain Counters of the World, A Sermon from Stores and Offices; Queen or Servant, the Woman's Place in Modern Civilization. Material for the lectures was gathered from his recent sojourn in Europe. The capacity of the audience and adjoining Sunday school rooms was tested by the large audiences.

SANDUSKY.—First has parted with Rev. C. A. Vincent as pastor reluctantly. Appreciative resolutions were passed recording that during his pastorate the church membership doubled, the Sunday school more than doubled, the benevolences have increased proportionately, and in general much helpfulness in all departments has resulted. Mr. Vincent goes to a new field of labor in Galesburg, Ill.

OBERLIN.—First has paid off a slight floating debt and recarpeted its audience-room during the summer. Professor Bosworth is to preach for Dr. Brand Sunday evenings.—Second. Dr. Tenney is speaking in the evening upon the theme, Jesus and the Kingdom of God. The organist, Professor Andrews of the Conservatory, is spending the year in Paris.

Illinois

[For Chicago news see page 483.]

JACKSONVILLE.—The Sunday evening addresses by the pastor, Rev. F. S. Hayden, are on Spiritual Lessons from the Poets, with the topics: Wordsworth, the Poet of Nature and Simple Life; Tennyson, Romance and Modern Life; Browning, Present Day Thought and Spiritual Insight; Whittier, Human Freedom and Religious Toleration; and The Poetry of the Old Testament.

Indiana

BREMEN is thoroughly united and at work, with Rev. P. E. Bauer as pastor. Coming from Pacific University to Chicago Seminary, he gave the summer months to visitation and reorganization of the work at Bremen. The spirit of the church is more hopeful than for years. Mr. Bauer returns to school but will continue in charge of the field.

PORTER.—The wife of the pastor, Rev. Thomas Smith, is enjoying a needed rest of two months in England. The visit is made possible through the generosity of members of the church.

ALEXANDRIA held its annual meeting Sept. 27, the spacious parlors of Mr. and Mrs. E. R. Week being occupied in lieu of the church building. About 70 attended, and the children had a special treat. Reports showed 12 members added, a lot costing \$2,300 entirely paid for, \$1,200 loan and grant received from C. C. B. S., the old frame house reconstructed into a temporary chapel, membership to date 51 and general prosperity in all departments. This is one of the best towns in the "gas belt." The church has secured a splendid location. Subscriptions and plans for a suitable house of worship are to be reported. Rev. J. C. Smith is pastor.

KOKOMO.—The City Ministerial Association and the church both adopted complimentary and regretful resolutions over the departure of Rev. R. J.



RUBIFOAM

Every Drop is Perfectly Pure.
Every Drop Cleanses the Mouth.
Every Drop Polishes the Teeth.
Every Drop Hardens the Gums.
Every Drop is Free from Grit.
Every Drop is a Fragrant Breath.
Every Drop is Delicious and Harmless.

Popular price, 25 cents. Send 2-cent stamp for sample vial. E. W. HOTT & CO., Lowell, Mass.

Smith to his home in New London, O., which closes a useful pastorate of four years. Mr. Smith will engage in a course of theological study and will visit Europe before assuming another pastorate. He will meanwhile give some attention to the lecture field. The church is in excellent shape and the building, reconstructed during Mr. Smith's term of service, is complete in its appointments.

Michigan

DETROIT.—First. The Business Men's Bible Class has issued its fifth booklet of Practical Topics. The class meet every Sunday about noon, and after the reading of papers a general discussion follows. The membership is over 100, and an average attendance of 100 is hoped for this year.

Wisconsin

CLINTON.—Among other improvements in the church property is the building of a new barn. Eight new members—seven by letter, one on confession—were received at the last communion. The church is making steady progress.

THE WEST

Iowa

GREEN MOUNTAIN.—Rev. O. H. L. Mason has nearly recovered from his recent illness and plans to return soon to his work as chaplain of the Forty-ninth Iowa Regiment stationed at Jacksonville.

GRINNELL.—The Young People's Societies of the three churches united in giving a reception to the new students of the college. A large number attended and the effort was a success.

WASHTA.—For the past two years no communion season has passed without accessions. The property has recently been improved by papering, painting and the addition of new lights.

GARDEN PRAIRIE a few months ago purchased an organ costing \$115, and now it has resacred the audience-room and put in a new furnace at an expense of \$250.

INDEPENDENCE.—A comfortable and commodious house, to serve as a parsonage, has just been deeded to the church by a member.

The walls and ceiling of the audience-room at Slater are being frescoed at a cost of about \$100.

Minnesota

DORSET is on the Park Rapids line of the Great Northern Railroad, seven miles from that point. A Sunday school was organized here last March by Supt. E. H. Stickney, and Oct. 2 a church of seven members was organized by Rev. Allen Clark of Park Rapids and Mr. Stickney. It promises well. Plans are being made to build a house of worship at an early day and to push the work energetically.

PIKE'S BAY is to be the division point on the Great Northern line from Crookston to Duluth, instead of Farris, where Rev. W. J. Conard has organized a Sunday school. He is now here ready to start work, with characteristic energy, and will care for this enterprise with that at Farris unless the latter moves over here, a distance of about six miles, which is quite likely. This promises to be an important town.

HANCOCK.—Rev. G. R. Searies will close with November two years of faithful service, and the church has given him a call for the third year. The coming of new families is a hopeful indication. The Ladies' Aid Society has made valuable improvements on the parsonage grounds during the summer.

WINTHROP.—Rev. R. S. Cross of Monticello has accepted a call to this church, and will preach also at Gibbon and Cornish. Mr. Cross was moderator of the last General Association, and has been for 20 years a pastor in this State, both of aided and independent churches.

WALKER.—This small church is in the center of the Indian troubles. During the absence of Rev. F. A. Bown on his vacation Rev. J. H. Chandler of Owatonna supplied, and was of service in the fight. A parsonage has been built this year.

SELMA is yoked with Springfield, under the care of Rev. E. C. Lyons. Revived by his coming, it has decided to build a meeting house this fall.

Kansas

FORT SCOTT.—A young ladies' society for missionary and kindred work has been organized. Certain new methods have been found helpful in the prayer meeting. One is the giving of the religious news of the week at the opening by some member. For this the religious newspaper is practically indispensable. The other is voting on the favorite verse in a Bible chapter, previously announced, by all present. Votes sent in by absent members are also counted, and the result is tabulated on the blackboard.

Continued on page 463.

October Weddings.

Intending purchasers of bridal presentation mementos will find an extraordinary exhibit in our various departments adapted to this purpose.

Our recent importations from Staffordshire, the French and German Potteries and Glass Factories include **unusual shapes and decorations**, from the moderate cost up to the most expensive.

Rich Cut Glass, pieces, also in sets, the newest designs, also the rich color and gold Carlsbad glass. Hock glasses, single dozens in white silk lined boxes, Vases, Loving Cups and Rose Bowls.

Fine Lamps, from Germany and England, with the best American safety founts and burners, more than 400 kinds to select from, \$3.00 to \$80 each.

Dinner Sets. Never before in the history of pottery making was the standard in shapes and decoration so admirable. The Royal Worcester, the Royal Dresden, the Havilands, Minton and Cauldon, Wedgwood, etc., have produced attractive specimens at much below former cost by reason of improved methods of manufacture.

In our **Dinner Set Department** will be seen an extensive variety from the ordinary to the expensive services, and to be had in sets or parts of sets as required.

In the Art Pottery Room (3d floor) will be seen Old Blue Delft Plaques, Satsuma Pieces and Cloisonne, also single dozens of Rich China Plates in white silk lined boxes; also new designs in Welsh Rarebit Plates, \$10 to \$50.

Visitors will find in the **Glass Department** the best products of the Glassmaker's art, and on the Main Floor new designs of **Plant Pots and Pedestals, German Flagon, Historical China, Umbrella Holders, Cuspidors, Toilet Sets, rare old Pitchers, Parian Busts, etc.**

Jones, McDuffee & Stratton Co.

CHINA, GLASS AND LAMPS

120 FRANKLIN.

The Business Outlook

In most lines the fall trade has been satisfactory; the exceptions are the cotton and woolen goods markets in the East. An overstocked situation and the low price of raw cotton were contributing factors in the disappointing results in both industries this season. The prospects ahead of wool and woollens are thought to be somewhat better than those immediately ahead of cotton and cotton goods. In the South yellow fever, quarantine and heavy storms have tended to check general distribution of merchandise. In all other sections of the country, with the exception possibly of New England, a large volume of business is moving, although complaints are numerous at the small margin of profit at which it is being done.

Last week's bank clearings show a fair increase over the same week last year, and last year business was very active. The greatest activity at the present time is in the West and Northwest and on the Pacific coast. Cooler and more seasonable weather in various sections has stimulated the wholesale and retail demand for winter goods. Great activity in the iron and steel trades continues, and wheat is higher.

The stock market has been rather quiet in Wall Street and the disposition to await the November elections before making any more capital commitments is increasing. In Boston there are rumors of many copper mining deals and the trading in those shares has been of a most excited character. Copper itself is very strong and the producers seem to believe in higher prices for it.

Woman's Board Prayer Meeting

CONGREGATIONAL HOUSE, BOSTON, OCT. 7

"Rejoice in the Lord always," from Phil. 4, gave the keynote of the thoughts of the leader, Mrs. Charles A. Ufford, with the added assurance, "I can do all things through Christ which strengtheneth me." Mrs. Goodell brought a message from Mrs. Joseph Cook, "Blessed is she that believed," and spoke of the blessings which result from our trust, because there is no failure in God's promises with depth and height unmeasured.

Mrs. Ufford, once herself a missionary in Japan, referred with interest to the work and workers there, some of the names upon the prayer calendar for the week recalling former

associates. Mrs. John Gulick of Osaka was especially designated for Friday, and a remark which she once made was quoted, "that *Harper's Bazar* and the *Delineator* were made to do missionary work," since they turned to so good account in making her industrial classes attractive, thus furnishing the opportunity, always improved, for giving Christian instruction. Mrs. Thompson repeated Mrs. Gulick's request, "Pray for our people; pray for the native Christians."

A letter was read from Miss Case of Osaka, who, in connection with trying limitations, said, "I think in my own varied experience of six years the blessings and comforts in the work are a thousand-fold more than the troubles and discomforts." They had recently enjoyed a visit from Miss Parrish of the W. C. T. U., who had held several meetings, one on the birthday of the empress. Three new societies had been formed with the prospect of a fourth. The one in the girl's school in Osaka started with sixty-two members, all wearing a bow of white cord in place of the usual white ribbon.

A letter was also read from Miss Colby of Osaka. Speaking of the baseness of society and the discouraging signs which appear, Miss Colby says: "But when we listen to public lectures before large and thoughtful audiences, in which Jesus is boldly shown to be the only Saviour from the shameful evils that are grading young and old; when we consider the fearless denunciations against the sins of the nation in the daily newspapers; when we see the heroic efforts of reformers; and when we compare the Japan of 1868, which never dreamed of Christian civilization and only knew the name of Jesus to hate and fear it, with the power that today talks seriously of an alliance with the two leading Christian nations of the world, we know that this is no time for despair."

Miss Emily Wheeler said that with her custom of marking with red ink Scripture passages that have to do with missionary work she finds her Testament becoming very much marked. She told a story of an Armenian mother who has a devoted son in America, who writes frequent letters home. This mother, when asked if her son sent money, replied, "No, he does not send money but he always sends a picture." When the pictures were displayed they were found to be checks. "So," Miss Wheeler said, "God's letters to us are full of checks upon which we can draw."

Mrs. Wheeler said that in the passage, "Let your moderation be known," as translated into Armenian the word for moderation means sweetness, winsomeness, and illustrated the power of that characteristic in missionary effort. She also stated that in the Harpoot field the native churches are now paying sixty-six per cent. of the expenses of all their work, and this in a field where in 1895 the Turks thought they had destroyed all the work.

Attention was called to the small mahogany table behind which the leader sat, the "original American board," the table around which the board was organized in Farmington, Ct., and presented by the Porter family to the American Board. This recalled to Mrs. M. C. Leavitt a day in Burma when a "jiggly table" by which she was sitting became very interesting when she learned that it was the traveling table used by Dr. Judson in his missionary tours.

For Nervous Women

Horsford's Acid Phosphate.

Dr. J. B. ALEXANDER, Charlotte, N. C., says: "It is not only pleasant to the taste, but ranks among the best of nerve tonics for nervous females."

STARTLING FACTS!

Dangerous Enemies That Invade the Household.

How Health and Happiness May Be Lost.

Dr. Greene's Nervura As the Best Guardian.

The faithful wife. The fond mother. The hope and inspiration of the human race. Such are the homebodies.

We may do homage to queens. We may applaud great artists and actresses. We may admire fighting Amazons. But it is the home-makers whom we love.

We spare nothing to make the wife and mother happy. We cannot, however, shield her from anxiety, and most of us are unable



to relieve her of the burdens of domestic drudgery. In fact, the average woman insists upon personally carrying the cares of the household even if others do the hardest manual work. It is incessant work and worry that makes so many homebodies thin and pale, tired, nervous, irritable and despondent.

The Guardian Angel of the household is Dr. Greene's Nervura for the blood and nerves. The nervous headaches to which the housewife is subject; the exhaustion which no amount of rest will overcome; the melancholy which love and plenteousness cannot remove—all these things vanish under the magic influence of Dr. Greene's Nervura. Why suffer when relief is at hand?

You are welcome to consult with Dr. Greene freely, personally or by letter, at his office, 34 Temple Place, Boston, Mass. Dr. Greene charges no fees for consultation and advice.

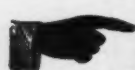
ENAMELINE

THE MODERN Stove Polish

PASTE, CAKE OR LIQUID.

The only up to date Stove Polish in the market.

J.L. Prescott & Co New York.



CHURCH CARPETS

AT MANUFACTURERS' PRICES.

JOHN H. PRAY, Sons & Co.,
CARPETS AND UPHOLSTERY.
WASHINGTON ST.
OPP. BOSTON ST.



Y. P. S. C. E.

PRAYER MEETING

BY REV. H. A. BRIDGMAN

Topic, Oct. 23-29. Go or Send. Acts 16: 1-10.

A sharp alternative. Some Christians refuse even to face it. Others look it boldly in the face for a moment and then pass on, as did the man confronting a difficult passage of Scripture. They will take the question up another time and decide it, but the other time never comes. Some Christians, after careful thought and prayer, choose the first of the alternatives. It often means the sacrifice of the things that make life easy and comfortable; the apparent burying of self in some obscure frontier town or distant island of the sea; a long and arduous service under exacting conditions with little fame and with no earthly reward save the consciousness that they have done what Christ ordered them to do. And yet a fourth class of Christians confronting this alternative choose the second, and, remaining at home, just as truly participate in the missionary movement as those who go abroad. The late Alpheus Hardy was a man of that type. How would Neesima ever have accomplished his wonderful work in Japan had not this Boston merchant furnished the means whereby the fugitive from Japan was educated and equipped for such effective service? Thank God there are scores of business men today who are making money with this end chiefly in view, that they may help on the work of Christ by giving a tenth or a fifth, nay even sometimes a half, of their income.

Just at present it seems as if it were more desirable to send than to go. A young man and his wife have just approved themselves to the American Board and would be ready today to go anywhere. They have their certificates of good health. They have had an excellent education. But they tarry here in America, when they are eager to be in China or Turkey, simply because some of us are shirking our duty to send them. How good it would be if, during the next year, the Christian young people of this land should pour enough money into the treasuries of their benevolent societies to permit the sending of scores of consecrated youth who are ready to go.

It is so great a thing to share in a missionary movement of our time that one wonders at times why any Christian should be indifferent to this supreme privilege. How it relieves the tedium of our daily life to think, as we plod along earning our bread and butter, that by leaving ungratified some want, by saving a little here and sacrificing there, we may help to carry the gospel light through all the dark places of this earth. With the world opening up today for Christian missions as never before, do we want to be counted out of the happy company who, either by going themselves or sending others, are fulfilling Christ's last command?

Education

— Drs. Lyman Abbott and P. S. Moxom are on the staff of university preachers at Cornell this term.

— Drew Theological Seminary at Madison, N. J., has received \$100,000 from two unknown donors, which will be used in building a chapel and administrative building.

— Columbia University, as well as Harvard, announces that a memorial to the alumni who fell in the war of 1898 will be erected and take the form of a gateway and arch.

— An unknown donor offering \$100,000 to Barnard College, New York city, conditionally, subject to the raising of its entire indebtedness before a given date, the money was subscribed in time.

— Marquand Chapel at Princeton is al-

ready too small to hold the student body, and daily prayers for the different classes hereafter will be held at different hours. For the Seniors a great measure of liberty in Sunday attendance is planned as one method of relieving the congestion.

— Harvard University proposes to gather from its alumni \$25,000 with which to erect a memorial to the Harvard men who died in the war with Spain. It will take the form of a dignified gate and arch on the south side of the campus, and be part of an elaborate design for inclosing the entire campus at some later day.

— The University of Vermont is singularly fortunate in securing, at a cost of \$3,500, raised by subscription among its friends, three giving \$500 each, the valuable collection of Vermontana, consisting of manuscripts, books and documents relating to State history, gathered during fifty years by Hon. L. A. Chittenden. This, with the Billings library, previously secured, will become a rich treasury of information for the future historian. Appropriately, the collection goes entire to a State institution.

CONTINUANCE OF THE THROUGH EXPRESS TRAIN BETWEEN NEW YORK AND ATLANTIC CITY VIA PENNSYLVANIA RAILROAD.—On account of the heavy autumn travel between New York and Atlantic City the Pennsylvania Railroad Company will continue its through express train during the fall and winter seasons. It has always been customary heretofore to withdraw this train about Oct. 1, but the travel has continued so heavy this year that for the first time it has been found necessary to keep it in service throughout the fall and winter months. This train leaves West Twenty-third Street Station at 1.50 P. M. (Cortlandt and Desbrosses Streets 2.10 P. M.) week days. It is a vestibuled train composed of Pullman buffet parlor cars and Pennsylvania Railroad standard coaches. Atlantic City was never so attractive at this season. The weather is superb. Outdoor exercise, which has always been a feature of its fall and winter life has received a new impetus from the splendid golf links of the new Country Club. The links rank very high and are attracting a great deal of attention among Eastern players. All the large beach front hotels will remain open through the winter.

LIFE insurance is a good thing, but health insurance, by keeping the blood pure with Hood's Sarsaparilla, is still better.

ARMSTRONG & McKELVY

HEYMER-BAUMAN

DAVIS-CHAMBERS

FAHNESTOCK

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ECKSTEIN

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JOHN T. LEWIS & BROS CO

MORLEY

SALEM

CORNELL

KENTUCKY

LOUISVILLE

THERE are several sorts of reputation—good, indifferent, bad. A good reputation is the sort that pays—the only sort that you, as a dealer or painter, can afford to have. It can only be acquired by selling and using the best material. In paint, *Pure White Lead* (see list of genuine brands) and *Pure Linseed Oil* are the best.

FREE By using National Lead Co.'s Pure White Lead Tinting Colors, any desired shade is readily obtained. Pamphlet giving valuable information and card showing samples of colors free; also folder showing picture of house painted in different designs or various styles or combinations of shades forwarded upon application to those intending to paint.

National Lead Co., 100 William St., New York.

LARKIN SOAPS

OUR OFFER FULLY EXPLAINED IN The Congregationalist, Sept. 22d.

"BREVITY IS THE SOUL OF WIT." GOOD WIFE, YOU NEED

SAPOLIO

Macbeth's is the only lamp-chimney advertised.

What of that?

It's the only make worth advertising.

Write Macbeth Pittsburgh Pa

THE LIGHT THAT FAILED may have had a good lamp, good chimney and good oil—but it did not have the

"Marshall Process" WICK

We want to send you a booklet and free sample of our "Brown Wick" which will not clog or creep.

Endorsed by the Standard Oil Co.

Used by all the leading lamp, stove and heater manufacturers, and for sale by dealers everywhere.

NEW JERSEY WICK CO., Newark, N. J.

Artificial Human Eyes

Andrew J. LLOYD & Co.

323 Washington Street, Opp. Old South Church, Boston

"SILVER PLATE THAT WEARS"

"1847 ROGERS BROS"

The identifying stamp of the genuine "Rogers" Spoons, etc., is "1847"—the year it was first made. Full trade-mark—"1847 Rogers Bros." Others are imitations. This mark insures artistic designs and durability—the original "Rogers" quality. Sold by leading dealers everywhere. Made only by Meriden Britannia Co., Meriden, Conn.

Weekly Register

Calls

ALLIS, Wm. B., N. Conway, N. H., to assistant pastorate of Plymouth Ch., Brooklyn, N. Y., with special charge of Mayflower Branch. Accepts.

BELDEN, W. W., to Buckingham, Ct. Accepts.

BLAKELY, Quincy, Laconia, N. H., to South Glastonbury, Ct.

BOSS, Roger C., who has supplied during the summer at Pittsburg, Kan., to remain there until March. Accepts.

BOYD, Theo. P., to North Berkeley, Cal. Accepts.

CRENSMAN, Abraham A., to supply at Waverly, Neb., for six months. Accepts, retaining residence at Crete and the privilege of working for Doane College during the week.

CROSS, Roland S., Monticello, Minn., to Winthrop. Accepts.

DAINS, Chas. H., Pittsfield, O., declines, not accepts, call to Lamont and Conklin, Mich., and will continue study at Oberlin Sem.

EVANS, Edw'd R., Yale Divinity School, to Redding, Ct. Accepts.

FLINT, Wm. H., Caro, Mich., to Clarksville and S. Boston.

FRANCE, Wm., recently of Bath, N. H., to Hillsboro Center and Bradford. Accepts.

FRASER, David, Jr., Kensington, N. H., to Rowley, Mass. Accepts, to begin Nov. 6.

GARVIN, Hugh C., formerly professor in Butler Bible School, Irvington, Ind., to the pastorate and principalship of the academy in Ridgeville. Accepts.

GRIFFITH, Wm. E., Burtrum, Minn., to Perham.

HAWKINS, Chauncey J., assistant pastor of Humphrey St. Ch., New Haven, Ct., to Second Ch., Fair Haven. Declines.

HOBBS, Wm. A., Warsaw, N. Y., to Mt. Vernon, O.

HOLSTON, W. H., Clermont, Io., to Arcadia, Neb., where he has been supplying. Accepts.

HURLBURT, Wm. H., Northport, Mich., to Bangor and W. Bangor.

HUNSHAND, Chas. H. (Lic.), to Dunlap, Kan. Accepts.

JONES, Burton H., Hyannis, Neb., to Hay Springs. Accepts.

LA MBERT, D. I., to take charge of a mission of Walnut Hills Ch., Cincinnati, O. Accepts.

LONG, Harry B., late of Bethany Ch., So. Portland, Me., to Marion, Ind. Accepts, and has begun work.

NEILSON, McInnes, Lodi, O., to Constantine, Mich.

NORRIS, John W., North St. Ch., Middletown, N. Y., to Churchville. Accepts.

PERKS, Harry, Cooper Memorial Ch., San Francisco, Cal., to Adin. Accepts.

PERRY, Cyrus M., Keene Valley, N. Y., to Bolton, Ct. Accepts.

RICE, Austin, recently of Forest Grove, Ore., to Walla Walla, Wn.

SAMUEL, Benj., Chicago Sem., to Villard, Minn.

SAVAGE, John W., formerly of DePere, Wis., to Stanton, Mich. Accepts.

STEVENSON, Wm. D. J., White Creek, Wis., called also to Friendship. Accepts, and resides there.

SUTHERLAND, John M., Havana, Ill., to Second Ch., Terre Haute, Ind. Accepts.

TOMBLEY, Chas. L., to remain another year at Ashland, Mass. Declines.

VINCENT, Clarence A., Sandusky, O., accepts call to Central Ch., Galesburg, Ill.

WALLACE, Louis, to Sierra Valley, Cal., for the fourth year.

Ordinations and Installations

BOARDMAN, John R., o. and i. South Ch., Hallowell, Me. Sermon, Prof. C. A. Beckwith, D. D.; other parts, Rev. Messrs. H. L. Griffin, E. L. Marsh, J. S. Williamson, Prof. C. J. H. Ropes, D. D.

HIGGINBOTHAM, T. Mattison, o. and i. Newark, O., Sept. 27, 28. Sermon, Dr. Washington Gladden; other parts, Rev. Messrs. A. T. Swing, B. R. Long.

HOPKINS, Harold L., o. Wardner, Ida., Sept. 27. Sermon, Rev. T. W. Walters; other parts, Rev. Messrs. Frank McConaughy and G. E. Atkinson.

MERRILL, Geo. R., i. Leavitt St. Ch., Chicago, Oct. 3.

OLSON, Wm. B., i. First Ch., Warren, Mass., Oct. 4. Sermon, Rev. A. E. Bassett; other parts, Rev. Messrs. Silvanus Hayward, J. L. Sewall, W. B. Forbush, Ph. D.

SCOTT, Willard, i. Piedmont Ch., Worcester, Mass., Oct. 6. Sermon, Rev. F. W. Gunsautus, D. D.; other parts, Rev. Messrs. Archibald McCullagh, Alex. Lewis, Drs. Dan'l Merriman, J. E. Tuttle.

Resignations

BLANCHARD, Edgar F., Warwick, Mass.

CHOMER, Jere C., Oswego, Mich.

GALLOWAY, Emil E., Sanol Glen, Cal.

GRIFFITH, Wm. E., Burtrum, Minn.

HAIGH, Jeffrey G., Grass Lake, Mich.

HARDEN, John, Macksville, Ind.

HEATHCOTE, Arthur S., Bladen, Campbell and Up-land, Neb.

LEONARD, Edwin, Dover, Mass.

MCCLAREN, Jas. H., First Ch., Racine, Wis.

RICHARDS, John A., Fall River, Kan.

SMITH, Arthur, South Freeport, Me.

SWENGEL, A. Wilmer, Twinburg, O.

TETER, Jos. H., Pilgrim Ch., Indianapolis. He returns to Ohio.

WILLIAMS, W. Tyrer, Downs, Kan.

Dismissions

SMITH, Wm., Marshall, Ill.

Churches Organized

DORSET, Minn., 2 Oct., seven members. Rev. Allen Clark of Park Rapids supplies.

KEYSTONE, Neb., rec. 4 Oct., 19 members.

PLATE VALLEY, Neb., rec. 4 Oct., 26 members.

PLEASANT GROVE, Neb., rec. 4 Oct., 19 members.

UNION, Neb., rec. 3 Oct., 27 members.

WALLACE, Ida., 28 Sept., 23 members.

Miscellaneous

BAINES-GRIFFITHS, David, Kansas City, Kan., is lecturing on New Testament Literature in the university in that city.

MOODY, Arnold E., has closed his supply at Wells-ville, Kan., to engage in the work of the Army and Navy Christian Commission at Jacksonville, Fla.

REYNOLDS, Wm. T., North Haven, since the death of his wife, has been seriously ill with malaria, but is reported better.

SMITH, Rhoda, Indianapolis, will supply Pilgrim Ch. of that city indefinitely.

A FAMOUS SHAPE.—If any of our readers care to see one of the finest and most famous of old colonial sofas, we venture to remind them of the engraving in our advertising columns today in the announcement of the Paine Furniture Company. The advertisement is headed A Personage, and the sofa there depicted will be instantly appreciated by every student of times and manners and every connoisseur in antique forms. It is a noteworthy pattern.

REDUCED RATES TO PHILADELPHIA VIA PENNSYLVANIA RAILROAD, ACCOUNT PEACE JUBILEE.—For the grand Peace Jubilee at Philadelphia, Oct. 26, 27, the Pennsylvania Railroad Company will sell excursion tickets from all ticket stations on its line to Philadelphia at rate of single fare for the round trip (minimum rate, 25 cents). Tickets will be sold and good, going, Oct. 24-27, and returning, leaving Philadelphia, to Oct. 31, inclusive. This jubilee will be one of the greatest events in the history of Philadelphia. The rededication of Independence Hall, recently restored; the unveiling of the Grand Equestrian Monument, Fairmount Park; a monster civic and industrial parade; and a grand military and naval pageant, led by General Miles and other distinguished heroes of the late war, will be prominent features. The President and his Cabinet are also expected to be present.

GETTYSBURG, LURAY, WASHINGTON.—Over the battlefield of Gettysburg, through the picturesque Blue Mountains via Hagerstown and Antietam, and down the historic Shenandoah Valley to the unique Caverns of Luray, thence across the rolling hills of Virginia to Washington is the route of the Pennsylvania Railroad personally-conducted tour which leaves Boston, Oct. 31. Round-trip rate from Boston, including all necessary expenses, \$36; New York, \$25. Itineraries and further information of D. N. Bell, tourist agent, 205 Washington Street, Boston.



Van Camp's
PORK AND BEANS
Prepared with TOMATO SAUCE

is wholesome, palatable, quick to prepare, for luncheon or dinner. Open the can—it's cooked, seasoned, ready to serve. Relishable, good food. The kind you like.

Ask your grocer for it.

Sample can for 6 cents in stamps. A little recipe book of value to housewives sent free and freely.

VAN CAMP PACKING CO.,
324 Kentucky Ave., Indianapolis, Ind.

Van Camp's Concentrated Tomato Soup is as good as best home made without trouble of preparing and at no greater cost. A 10 cent can serves eight people.



Don't use

an imitation—especially imitations of Pearl-line. Many are dangerous. And dangerous washing powders can never be cheap—no matter how little you pay for them. Peddlers and untrustworthy grocers will tell you the stuff they offer is "Pearline," "same as," "as good as," "made in the same factory," etc. It's false.

Pearline is the standard washing compound; never peddled; gives no prizes; simply stands on its merits as the best, safest, and most economical.

Willsons NOW USE **Pearline**

FATHER & SONS

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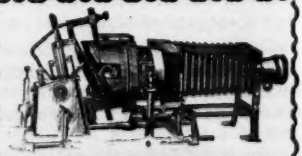
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In and Around Boston

The Church in Modern Life

The Boston Ministers' Meeting in Channing Hall, last Monday, was addressed by four recently installed pastors of Greater Boston. To Dr. R. A. Beard was assigned the theme, *The Age and Its Problems*; to Rev. W. I. Sweet, *The New Spirit*; to Rev. W. B. Forbush, *New Methods*; and to Rev. R. A. MacFadden, *The Outlook—Its Dangers and Opportunities*. The individuality of the speakers came out in their handling of their subjects, but they were unanimous in declaring that the age is much like past ages, differing only in conditions; that the new spirit is only a different manifestation of the ever prevalent spirit, that the methods used must meet the conditions and that the dangers and opportunities do not vary greatly from age to age.

Dr. Beard touched upon political, social and religious problems, saying that by the middle of the twentieth century the visions of Isaiah and Micah will have been fulfilled and war have ceased from the earth, and pronouncing the great religious problem to be how effectively to preach the gospel to a lost world. Dr. Beard believes that the institutional church is the outgrowth of abnormal conditions, and that the mission of the church in the community is not to provide hospitals, almshouses, kindergartens, day nurseries, or gymnasiums, but to produce men of God who shall go forth to purify the world. Mr. Sweet said that the spirit for the age must be a spirit of enthusiasm for humanity and of willingness to yield one's self to God for the service of humanity.

An interesting account was given of the founding of the boys' brotherhood, known as the Order of the Knights of King Arthur, by Mr. Forbush, and Mr. MacFadden pointed out the danger of denominational disloyalty and that lack of unity which leads men of one seminary or community to criticize those from another and which tends to denominational disintegration.

An Alert Y. M. C. A.

Secretary Mahaffey is promptly in the field with his announcement of the various attractions that will center about the building on Boylston Street during the coming year. The summer has witnessed many material improvements, the parlors having been handsomely refurnished and the gymnasium and baths having been put in better order. There has been a considerable extension of the curriculum of the evening institute. A new departure is the establishment of a law school, with such prominent legal lights as Hon. J. R. Dunbar, Deans Ames and Bennett as supervisors. The students in the numerous institutions in the city furnish a field for effort which the association intends to cultivate as vigorously as ever. This year's secretary of that special work is Fred M. Gilbert of Yale, '98. The handsome prospectus just issued sets forth fully and invitingly the advantages which the association offers.

A Rousing Peace Meeting

Passers-by paused at Park Street Church corner last Thursday evening to listen to an attractive concord of sounds, a medley of gospel and patriotic tunes sung by fresh young Christian Endeavor voices. The occasion was the fall rally of the Boston Union, and incidentally a peace celebration and preparation for the State Christian Endeavor convention at Brookton. Old Glory was in evidence. The president of the Boston C. E. Union was in the chair. Rev. J. T. Beckley spoke wittily and wisely. Too many Christian Endeavorers, he claimed, are like rivers flowing into the Arctic sea—"frozen at the mouth." He gave a vivid word picture of the Nashville convention last July—its dramatic scenes and its influence in the wedding of North and South. Rev. A. W. Archibald of Brookton voiced earnestly and thoughtfully the peace sentiments of the Endeavorers, who as a unit rejoice at the close of "the glorious war for humanity," and the revelation it has brought

of unity between the United States and the motherland.

Chips from the Board

The pages of these reports are the material of the new history.—*Hartranft*.

It was written in the book of destiny that the American Board was to come to Grand Rapids.—*Gen. E. M. Cutcheon*.

We ought to immerse Spain with the regenerative agencies and the redemptive forces of Protestant Christianity.—*Hartranft*.

We now know that many in Japan were not seeking a religion that converts, but a religion that can be adopted.—*Secretary Barton*.

The beginning of the realization of the gospel power (at Pentecost) was marked by fullness. Its fountain head was a sea.—*Dr. Meredith*.

The contributions for their own support from the native churches advanced from \$5,000 to \$100,000 a year during the thirty years preceding 1894.—*Report of the Committee of Fifteen*.

The great open sore of Japan today is its morals. Old things are passing away and the new are not well established. Many of Japan's errors are the result of this transitional state.—*J. H. Pettes*.

Is it not possible that the work awaiting us in Cuba and Porto Rico, and even in the Philippines, is to be God's instrument for purifying us and saving us in Chicago and New York?—*Henry A. Stimson*.

The church has been satisfied that the Day of Pentecost should be only historical. It has been content to regard the second chapter of Acts as a museum of spiritual curiosities. Advancement and expansion are the statute laws of the gospel of God.—*Dr. Meredith*.

EXTRACTS FROM DR. LAMSON'S ADDRESS

The spirit of nationalism is a necessary consequence of the spirit of Christianity.

To a woman it was given to be the bride of the Holy Ghost and mother of our Lord.

All parts of the world need each part without exception, and each needs all the rest.

The accident at Manila—an accident luminous with heroism and made coronal by success.

The state cannot preach religion, but it can say to the church, "The ways are open and we will keep them open."

The kingdom of God is the vision of one God and one mankind. It is both a revelation and an achievement. It is divinizing history.

There is a movement in the conscience of the race toward a national idea. The true national spirit is more than local, and passes out beyond the limits of the State.

The imperative necessity of our churches is seeing with spiritual vision, with spiritual clairvoyance—a vision of great truth, submission to the authority of a great idea and being sent forward by the motive of great passion.

STARVING

in the Midst of Plenty.

That's what people with poor digestion are doing every day. They have no appetite or if they do have an appetite and eat what they require it does them no good, because the stomach does not digest it and the fermenting mass of food becomes a source of disease, of headache, sleeplessness, languor and the thousand and one



MR. JUDSON A. STANION

symptoms of disordered digestion. Mr. Judson A. Stanion, the great Church and Sunday School worker and president Christian Endeavor Union, St. Louis, Mo., says:

"I have had to be extremely careful what I ate. Many things were indigestible, and after a hearty dinner I could scarcely keep awake. I never have been sick in bed, but have had a great deal of inconvenience from indigestion. Since I learned of the merits of Stuart's Tablets I keep them in my desk or carry them in my pocket, and find that I can eat anything at all without discomfort. They were recommended to me by a friend who is enthusiastic in their praise. I cannot afford to be drowsy after lunch, and find these tablets just the thing to assist digestion and keep all my faculties wide-awake." Stuart's Dyspepsia Tablets promptly relieve and cure all forms of indigestion. They have done it in thousands of cases and will do it in yours. The reason is simple. They digest the food whether the stomach works or not and that's the whole secret. At all druggists, 50 cents a box. For book on stomach diseases giving valuable advice address, F. A. Stuart Co., Marshall, Mich.

Royal Wilton Carpets.

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